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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

FEBRUARY, 1823.

ON THE TRUE INTERPRETATION
OF PSALM CX. 1.

To the Editors of the Jewish Expositor.

Gentlemen,

I HAVE lately been led to make some remarks, on the cxth Psalm, which are, perhaps, not altogether unconnected with the subjects to which your pages are devoted, and if you think that by the publication of them I may either give or obtain any light on that important, and difficult part of Scripture, I shall be obliged by your affording them a place in your Expositor.

Among Christians it is unnecessary to enter into any proof that the persons introduced in the first verse, "The LORD said unto my Lord," are the Father and his only-begotten Son the Messiah. The words of our Saviour (Mark xii. 36.) are decisive.

We may therefore pass on at once to the second part of the verse, "Sit thou at my right hand, until I make thine enemies thy footstool." I believe that these words have been generally understood to mean that the Father hath exalted the Son—hath brought him to the possession of his kingdom, and placed him at his right hand, there to reign, until all things shall be put in subjection under his feet. This is the sense given to it by most commentators whom I

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have had opportunity to consult. Mr. Scott, in his Commentary on this passage, quotes the following paraphrase from Bishop Horne, "O my Son Messiah, take now the throne prepared for thee from the foundation of the world. Behold, all power is given unto thee. Enter upon thy mediatorial kingdom, and reign till every opposer shall have submitted to thee, and Sin and Death have felt thy all conquering arm." Mr. Scott adds, "This interpretation is established by multiplied quotations from the Psalm in the New Testament, with the most express application of it to the kingdom of Christ." I quote Mr. Scott's Commentary, because it commonly gives, on all undisputed points, that view which is taken by Christians in general, and without further preface, except the assurance that I desire only to obtain the truth, I will proceed to state the grounds upon which I dissent from it.

I conceive that the interpretation which I have noticed, is grounded on a supposed parallelism between the passages in question and the declaration of the apostle, 1 Cor. xv. 25. "He must reign till he hath put all enemies under his feet." Most commentators, and even the marginal references of our Bible, refer one passage to the other, and perhaps I may most clearly express my own ideas, if I follow the order of the apostle's words, and endeavour to show,

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First, That the *Reigning* mentioned by the apostle is not the same as the session at the right hand of God, spoken of by the Psalmist.

Secondly, That the Apostle and the Psalmist, do not speak of the same enemies; and,

Thirdly, That the making them his footstool, is something essentially different from that which the apostle meant to express by "putting them under his feet."

1. In the first place, I conceive that the session of Messiah at the right hand of God (though undoubtedly a state of high exaltation) is essentially different from his kingdom. Commentators have indeed, found some difficulty, and it is only by entirely removing the force of the word **ἄχρι**, "until," that they have been able to reconcile the declaration of Jehovah with their ideas of an "everlasting kingdom." In order to this we are gravely told, to the great offence of common sense, and the destruction of all legitimate criticism, that **ἄχρι**, *ἄς*, and *donec*, have frequently the sense of "always," or, "for ever." I have not space to enter upon this question, which is hardly worth discussing, and will, therefore, only express my confidence that where the subject matter is time, **ἄχρι** (to use the language which Taylor borrows from Cocceius) "denoteth the passing of time, till it is in conjunction with some following point of time."

But probably I am setting myself to prove, what most of your readers are ready to admit—they probably believe, that he who is exalted to the right hand of God, has not yet taken to him his great power and reigned—that he is there rather in the capacity of an *Advocate* than a *King*, and that now at the right hand of God "he maketh intercession for us," (Rom. viii. 34.)—that "the heavens have received him, until the restitution of all things when God shall send Jesus Christ," (Acts iii. 21, 22.) and that instead of believing in his eternal and uninterrupted session at the right hand of God, they believe (as our creed states) "*From thence he shall come to judge the quick and the dead.*"

And, if I mistake not, Christians in

general do not expect that his enemies, generally speaking, will be subdued *before* this time. They do not expect the destruction of his enemies until he shall *have left* the right hand of God, whereas, if there is meaning in words, the language of the Psalm implies that his session there shall be uninterrupted until his enemies are made his footstool.

This event then must precede—and what is its nature? I think we shall best understand this, if we consider, in the next place, what is meant by making his enemies "*his footstool.*" We are to suppose them, says Rivet, "in summam miseriam, et abjectionem detrudi, in qua eum horribili dolore et conseruatione, sentient hostes tantū regis potentiam, &c." and he goes on to support his (which I believe to be the general) opinion by phrases in the Psalms, where the subjection of enemies is spoken of, "He shall subdue the people under us, and the nations under our feet;" (xlvii. 3.) and by another similar reference. I cannot agree with this interpretation.

1. Because the *destruction* of his enemies, is always (as far as I know) represented in the Scriptures, as the work of Messiah *himself*. See particularly Isaiah lxiii. 1—6. where he who "cometh from Edom, travelling in the greatness of his strength," declares that he has "trodden the wine-press alone," and that his "own arm wrought salvation." But I do not greatly insist upon this, because,

2. I do not think that the words of the Psalm refer to the *destruction* of enemies. *All* the enemies of Messiah will be *subdued* but not all *destroyed*, except so far as we may choose to create a confusion by saying, that his *enemies* are *destroyed* when their enmity is subdued and they become *friends*. I believe on the testimony of the Scriptures, that *ALL* things, whether they be thrones, principalities, or powers, whether in heaven or in earth, whether in a state of enmity or reconciliation, shall be put under his feet in the way of *subjection to his government*, when he shall take to himself his great power and reign;—that all his enemies, *continuing* so and so found in the great day of his

power, shall be put under his feet in the way of utter destruction when he *treadeth the wine press* of the wrath of God;—and that those who are now his enemies, but who by the grace and mercy, and according to “the promise of the Father,” shall be found willing in the day of his power, shall be *put under his feet*, as his *footstool*.

For what is the import of this figure as it is used in every other part of Scripture? What is it to be the footstool of

God? (הדם לרגליו)—I believe the

phrase occurs only six times; once in the passage under consideration; 2. in Psalm xcix. 5. “Worship at his footstool, for he is holy.” 3. In Psalm cxxii. 7. “We will go into his tabernacle, we will worship at his footstool.” 4. In 1 Chron. xxviii. 2. “David said, &c.” “I had in mine heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God.” 5. In Lam. ii. 1. “The Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto earth the beauty of Israel, and remembered not his footstool in the day of his wrath.” It will not be denied, that each of the foregoing passages refers directly and simply to the temple or the tabernacle of God—and the allusion is equally pointed in the sixth passage, Isaiah lxvi. 1. “Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the *house* that ye build unto me? and where is the place of my rest?” Here we cannot but observe the parallelism between the “*footstool*” and the “*place of rest*,” and we find a similar passage in Isaiah lx. 13. “The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the *place of my sanctuary*, and I will make the *place of my feet* glorious.”

I think the reader will not find in the foregoing passages, any warrant for considering the footstool of Messiah as an object of his anger, something to be trampled upon in vengeance, and destroyed in the day of his wrath.

I do not wish in this or in any case to strain a figure, but I cannot help believing, that all the figurative lan-

guage of Scripture is consistent and appropriate. I cannot figure to myself a prince upon his throne, trampling his footstool in pieces, and crushing it beneath his feet; and I trust, I am not straining the figure, if, while I believe that the throne of Messiah “is for ever and ever,” I consider his footstool as a permanent appendage, contributing to the splendor of that throne, and the “rest” of him that sitteth upon it.

It may be said, that the continued subjection of vanquished enemies will increase the glory of Messiah’s kingdom, and that in this very Psalm, it is declared, that he shall “rule in the midst of his enemies.” To this I can only answer, that the very idea of a kingdom deriving its dignity from the forced and reluctant homage of prostrate enemies, is so contrary to every idea which I have been led to form of the dominion of the Prince of Peace, that I cannot admit it without further evidence. And if it be said, that he shall rule in the midst of his enemies, it is also said, “Thy people *shall be willing* in the day of thy power;” and I believe the meaning to be, not that enemies still hostile, shall groan beneath his feet, but, that those who have been enemies, shall, in that day, not simply *be*, but according to the promise of the Father, by the working of his power, *be made* “a willing people”—a spiritual temple consecrated to him who shall be “a Priest for ever after the order of Melchisedec”—a footstool (in the only Scriptural sense of the figure) for him who shall be a “Priest upon his throne.”

If I am not altogether wrong thus far, the enemies mentioned in the Psalm, cannot be those of whom the apostle speaks, and let us enquire who they are.

I cannot help connecting this Psalm with that which immediately precedes it. I do not mean that both originally formed but one Psalm, but that the same subject is pursued in a connected manner, through both. I therefore beg the reader to turn to the sixth Psalm. Few persons who consider the references to it in the New Testament will doubt that the adversaries mentioned in the third verse are the enemies of Christ. “They compassed me about also with words of

hatred, and fought against me without a cause," (verse 2.) Whether our Saviour (John xv. 25.) quoted from this Psalm, or from the lxxixth, I do not determine. And it is of no consequence, for in Acts i. 20, a part of *each* Psalm is quoted as prophetic of the same circumstances—and by this passage the prophecy is distinctly referred to Judas.

I am not wrong then, I believe, in considering the sixth Psalm as prophetic of the sufferings of Messiah, and of the curse which should fall on his enemies. Bishop Horsley entitles it, "Messiah's prophetic malediction of the Jewish nation," and prefixes to it this notice, "The first five verses of this Psalm clearly describe the treatment which our Lord met with from the Jews. The curses that follow as clearly describe the judgments which have fallen upon that miserable people. So that the whole is a prediction of his sufferings and of their punishment, delivered in the form of complaint and imprecation."

It is not, I think, unreasonable, when we are assured, that the enemies of Messiah are spoken of in both Psalms, to conclude that the *same* enemies are meant, and to understand the promise of the Father, not as Grotius does, "*de peccato, diabolo, imperiis multis, postremo de morte ipsa, ut discemus* 1 Corinth. xv. 25, 26," but more particularly of the Jewish nation. A promise relating primarily (though not to the exclusion of a Gentile church built on their foundation) to those, "whose are the promises," and who though as, "concerning the Gospel they are *enemies* for our sakes," yet "as touching the election, are beloved for their fathers' sakes."

If, therefore, I might paraphrase the three first verses of the Psalm, in Bishop Horne's manner, I should rather say, "O my Son, Messiah, leave the scene, and the authors of thy sufferings; thou hast finished the work which I gave thee to do—(see Heb. x. 12.) thou wentest unto *thine own*, and thine own received thee not—they are thine *enemies*—but sit thou on my right hand, until I make thine enemies thy footstool—for these who have hated thee without a cause, shall look on thee whom they have pierced, and mourn and weep.—Out of

Zion, the scene of thy sufferings, I Jehovah, will send forth the rod of thy strength—the seat of thine empire shall be in the very midst of these, now thine enemies—for *thy people* shall be willing in the day of thy power."*

I know that it is of little use to put down a string of references, and I should exceed the space which I can at all expect you to afford me if I were to remark upon each place in the New Testament in which the verse in question is quoted or referred to. The reader, if he is disposed, may easily find them. I will, therefore, only say in general terms, that I know of no place where it is referred to as a denunciation of wrath, while it is repeatedly quoted, in immediate connection with the effusion of the Holy Spirit. Thus the apostle Peter, in his discourse on the day of Pentecost, says, (Acts ii. 32, &c.) "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth *THIS* which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." I beg the reader's attention to the train of argument and to the manner in which the Psalm is introduced, and I think he will observe that, in the verses following those which I have quoted, the apostle speaks of it to his hearers, as a promise of the gift of the Holy Spirit to them and to their children, and to as many as the Lord God should call, and not as a denunciation of wrath against impenitent unbelievers.

Again, the apostle Paul, contrasting the great high-priest of our profession

* I have quoted these verses very nearly as they stand in our version, omitting, for brevity sake, some remarks which I should have been glad to make on the translation, and which would, I think, have given additional strength to my argument.

with the Levitical high priest, says (Hcb. x. 12, &c.) "But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool, for by one offering he hath perfected for ever them that are sanctified, *whereof* the Holy Ghost also is a witness to us."

I will add only one more passage, and perhaps it may appear to some of your readers that in all I have said, I have only amplified the address of St. Peter to the council (Acts v. 30.) "The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a PRINCE and a SAVIOUR, for to give REPENTANCE TO ISRAEL and FORGIVENESS OF SINS. And we are his witnesses of these things, and so IS ALSO THE HOLY GHOST, whom God hath given to them that obey him."

I am, &c.

M.

REMARKS ON NEMO'S LETTER.*

To the Editors of the Jewish Expositor.

Gentlemen,

I SHALL be much obliged to you if you will give room to one or two observations on the letter of your correspondent *Nemo*, which appeared in your last number.

I am not disposed to defend or even to allude to the symbolical interpretation which called forth his remarks, but I am unable to admit the force of some of the objections, and the truth of some of the positions which he has advanced.

In the first place, without giving any opinion upon the interpretation proposed by J. A. B., or upon the terms in which he proposed it, I cannot help protesting against the invidious manner in which he is asked, "whether he can really believe that he is the one favoured individual, who has discovered the secret principle which will disclose mysteries hidden for ages past?" Surely *Nemo* will admit that some parts of the word of God are better understood *now*, than they were at some former time, and also, that some

parts still remain unintelligible, or at best very imperfectly understood. Now, every accession of light must have been first imparted to some individual, and, on *Nemo's* principle, if any man, in past ages, as a prophet, an apostle, or even an ordinary minister of the Gospel, believed that by the teaching of the Holy Spirit he had arrived at the meaning of a passage before unintelligible, and ventured to propound it to the circle around him, they might have put his question—they might have sneered, not at the new interpretation, but at the folly of him who had attempted to offer one—they might have taunted the "favoured individual" with the absurdity of supposing that he could know what was before unknown.

It will not be denied that some mysteries still exist in the word of God—these then have been hidden for ages past—and is it impossible that they may be at some future time better understood? Is it absurd to suppose that some "favoured individual" may be made the instrument of their disclosure by the blessing of God upon his endeavours for that purpose? I know not who J. A. B. is, and speak without the least reference to the particular case which has called forth the opinion of *Nemo*—an opinion which, if generally adopted, would put a stop not merely to "dangerous, unscriptural and fanciful" interpretations, but to all endeavours after a farther insight into the word of God; especially when coupled with another position, which to me appears perfectly new and inadmissible. According to *Nemo*, he who is not "quite sure" (and how he can be so without a special revelation, I am at a loss to conceive) that his interpretation gives "the mind of the Spirit," had need to look to it, "lest he be found guilty of a private interpretation, nay a perversion of Scripture, for," he adds, "when we assert that a passage of Scripture speaks of events to which it had no respect, or teaches lessons which it does not inculcate, however good those lessons may be in themselves, or with whatever accuracy those events may have taken place," (and, as far as appears, however humbly, simply and sincerely we may have proposed a conjecture, or inculcated a doc-

* See page 5.

trine) "yet if this was not the mind and will of God in the passage, we have *perverted Scripture*."

Such a statement, coming as it does in reference to one whom your correspondent nowhere charges with intentional misrepresentation, is a hard saying for those whose office it is to preach the Gospel. Did I believe that every misapprehension and misapplication of mine amounts to a *perversion* of Scripture—that the great Head of the church, my Saviour and my Judge, considers me as *perverting* his holy word whenever I fall into error, I would renounce my office and rather employ my time in exhorting my brethren to desist from offering to explain the Scriptures until they should be satisfied that they were infallible expositors, and "quite *sure*" that they were able to declare the mind of the Spirit, lest they should fall into a sin, from which (as it appears to me) nothing but such a revelation as they have no right to expect, can save them.

There is one other point: your correspondent says it is evident that "the first Psalm is as unlike a prophecy as the hook of Proverbs, or the story of Bel and the Dragon," and he characterizes it as "a plain and simple statement of the blessedness and prosperity, spiritually and temporally, of the godly man, and the misery of an ungodly one." I confess that I have been used to suppose (and, I believe, in concurrence with most commentators) that the 5th verse, at least, was prophetic, and that it predicted circumstances connected with the day of judgment. *Nemo* perhaps agrees with those who explain it to mean only that the wicked shall be unable to stand before a merely human tribunal. God forbid that I should consider him guilty (though I do not see how he can acquit me) of *perverting* the Scripture—my only intention is to beg him to reconsider the point—to consider whether he may not have decided in too peremptory a manner—whether as persons who "speak rather warmly" are apt to do, he has not said more than he intended, and whether in stating that "we must have some New Testament reference to it as a *prophecy*," before we can admit the first or any other Psalm to be prophetic, he has

not advanced a position which he cannot maintain.

If, however, on reconsideration, *Nemo* is satisfied that he is right, I should be glad to see (and I think you would not refuse to insert) some account of those times, when "prosperity, spiritual and temporal," was the lot of the righteous, and when a declaration that whatsoever a godly man should do would prosper, would have been "a plain and simple statement" of a visible and acknowledged fact. I have read concerning those "of whom the world was not worthy, that they were destitute, afflicted, tormented," and I have read of others who have their good things in this life, and I confess, that, looking at the psalmist's declaration, as "a plain and simple statement" of present circumstances, with reference to the godly and the ungodly, I am at a loss how to reconcile it with truth.

I remain, &c.

R.

FURTHER REMARKS ON THE SAME.

To the Editors of the *Jewish Expositor*.

Gentlemen,

I should hope your correspondent *Nemo* will not be offended, if I venture to suggest to him, that many who have been long in the habit of studying the Scriptures, are equally prepared with myself, to deny in as strong terms as he himself uses, his assertion, that the first "Psalm appears to have no particular prophetic application." Your correspondent, perchance, may consider me, as one "whose eyes are jaundiced by symbols, types, and allegories;" but I maintain my assertion notwithstanding; and I say thus much, without by any means assenting to that interpretation of the first Psalm, which is suggested by J. A. B. in your last November number: for I consider, and believe with the acute and learned Mr. Fry, whose invaluable Exposition of the Psalms has lately been published, "that the sacred songs are to be understood in immediate reference to the Lord Messiah—to his meritorious obedience, his sufferings, his personal conflicts, or his conflicts in his mystical

body---to the daring efforts, the partial success, and final destruction of his enemies--and especially to the triumphant establishment of his glorious kingdom in the last days." Such also appears to have been the opinion of that great and eminent person, Bishop Horsley.

In relation to the first Psalm, I agree with Mr. Fry, in thinking, "according to the opinions of some among the ancient interpreters, that this Psalm is intended to be descriptive of the character and reward of the JUST ONE." "That the Saviour in his mystical body, is specially designated by the fruitful tree;" ---"that the state of the rebellions, of those who are contentious and obey not the truth, is here contrasted with that of Christ and his people;"---and that "the Psalm concludes with an exhibition of what will be the fate of the wicked, when the King Messiah shall sit upon the throne of his kingdom." This is no new exposition, no private and peculiar interpretation, no secret principle lately discovered as a master key to disclose mysteries hidden for ages past, according to the phraseology of your correspondent, but it has the sanction of eminent divines, both in ancient and modern times.

If your correspondent had contented himself with expressing his dissent from the exposition of the first Psalm, which has been offered by J. A. B., he would have done well; and I could have joined with him in pronouncing it to be *far-fetched, fanciful, and forced*, fearless of the alliteration. But when he takes upon himself to stigmatize, as unscriptural and dangerous, that view of the book of Psalms, which alone affords a clear and consistent interpretation of it, as *one connected whole*, his censure cannot be allowed to remain without a reply, nor cannot I but think his charge against J. A. B. for deficiency in "Christian wisdom, and meekness," reverts back upon its author.

Alluding to the danger, and the pernicious consequences of perverting Scripture, your correspondent *Nemo* adds, "Surely the word is seasonable, Be not wise above that which is written"---and these words of admonition are placed within inverted commas, meaning, as I presume, that they are to be received as a quotation from Scripture.

If the writer did not so intend, I desire to apologize for my mistake, but if he did, I earnestly request he will do me the favor, in Christian kindness, through the medium of your Expositor, to inform me where the passage is to be found, for I can discover no such passage in my own Bible.

I remain, Gentlemen,

QUIDAM.

Jan. 15, 1823.

LETTER TO THE EDITORS.

Gentlemen,

WHEN I brought under the consideration of your readers, the authorized version of Gen. xlix. 10, I chose the Targum of Onkelos as my authority, in confirmation of its correctness, in preference to any other commentary, because his version of the Pentateuch is universally allowed to be the best, most pure, and free from all idle legends. He renders the Hebrew text word for word, with the greatest exactness and accuracy; his version is also set to the same musical notes as the original, and we find, that up to the time of Rabbi Elias Levita, who lived in the 16th century, it was the common practice of the Jews to read the law in their synagogues, first in Hebrew, and then in the Targum of Onkelos. It is the general received opinion, that Onkelos was a proselyte to Judaism, and a disciple of the great Rabbi Hillel, who flourished about fifty years before the Christian æra, and consequently, he must have lived cotemporary with Christ. This circumstance must, also, exonerate his Paraphrase from every imputation of wanton perversion, and misconstruction of the text, of which most of the ancient Rabbins, who wrote since Christ, are accused; as it is said, that they frequently resorted to petty shifts and cavils, to alter and corrupt the original by their commentaries, in order to evade the conclusions, which follow from many prophetic passages, that Messiah has long since come, and that Jesus of Nazareth was the true and long-promised Redeemer; but, as Onkelos wrote during the lifetime of Christ, he cannot be suspected to have been influenced by such contemptible motives.

His version of this remarkable passage

לא יעדי עבד שלטן מדבית, יהודה וספרא מבני בנוהו עד

עלמא "He that exerciseth dominion shall not pass from the house of Judah, nor a scribe from his sons' sons *for ever*,"

עד דייתא משיחא "when Messiah comes." The paraphrast has thus been very explicit and careful in his version, as if he foresaw, that it might be questioned in future ages, by dividing the adverb עד from the particle כי; he has thus elucidated, and shown to us, satisfactorily, that they are not to be considered here, as in a connected position, in which they invariably signify *until*; but he has separated them, and

עד he renders עלמא, *for ever*,

while the particle כי separate has its usual signification, *when*. The accentuation of the Hebrew text confirms this still more, and places it beyond every doubt, for the word עד is marked with the accent *Jethibb*, which denotes a full stop, and an entire separation of the word thus accented, from all preceding and subsequent ones. Hence it follows, that since עד כי cannot be taken in a joined sense here, they cannot be rendered *until*, or *donec*.

How your correspondent T. H. (see Expositor for December last, p. 481) can reasonably reconcile the first ground of his objection against my interpretation of the passage in question, with his second ground, I profess, I cannot conceive. His first objection is, the *construction of the language*, "for," says he, "the word עד, which he (Hebraicus) would render *for ever*, when used absolutely, does not bear that signification;" and yet, in the second ground upon which T. H. founds his argument, he adduces, as the very first ancient authority, that of Onkelos, and quotes his version of

עד עלמא &c. &c. which proves, that he (Onkelos) renders the word עד *for ever*.

I must, also, advert to the last observation of [T. H. The unbelieving Jews purposely misconstrue the text, he says, to evade the rational arguments of the

Christians. He thus takes it for granted, that there are no individuals amongst the Jews, except those that actually became proselytes to Christianity, who are sufficiently enlightened and unprejudiced, to *enquire* into, and *examine* the evidence, arguments, and facts, candidly and impartially, on both sides of the question. This is a most gross injustice against our nation, for there are many *conscientious* men, I am happy to say, whose conversion cannot be affected by *hearing* arguments on one side only; but they *consider* and *weigh* such arguments well, and if they find the grounds upon which they are founded, and the evidence to support them, insufficient, and not according to facts, surely they ought not to be accused of cavilling or infidelity, if they state their reasons for controverting them, in a fair and impartial manner.

There is, however, a charge of a very grave nature, which can be laid against the Jews, and more especially against those of this country,—the degraded and neglected state of education amongst them, and their almost total disregard of it. It would, therefore, be by far more praiseworthy on the part of the Christians, and their exertions would be more efficient, to strive to ameliorate the general condition of the Jews, and in particular to effect a better system of education, in preference to the attempt of their conversion. I beg to be distinctly understood, that it is not my intention to cast the slightest reflection of reproach on your society collectively, or on any member individually, as I am fully convinced, that your motives are the best, most benevolent and totally disinterested, yet I cannot help expressing my most decided and humble opinion, that all your efforts must prove unsuccessful. Reflect but on this one circumstance: You disseminate the Gospel amongst the Jews, and endeavour to prove to them, by the concurring testimony of many prophecies in the Old Testament, that that book contains the words and doctrine of the Messiah so long promised to them; but they, the major part at least, know nothing of these prophecies, nor of the prophets, whose names they have even never heard of. They are, almost in an equal degree,

as ignorant of Moses and his tenets. What sort of Christians would, then, such men become, supposing you should succeed in converting them?

May God hasten the day when "all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever." I am yours, &c.

HEERAICUS.

City Road, Jan. 1823.

LETTER TO THE EDITORS.

Gentlemen,

Will you have the goodness to admit the following acknowledgment and correction of a very inexcusable error in a paper of mine, in your last number?

I have there said, that *τελειωσι* (Rev. xi. 7) might be a future, and mean, *shall be fulfilling*; when, of course, it can only be a subjunctive Aorist, and mean, (as I must maintain,) *shall have fulfilled*. Though the error betrays a very censurable want of recollection, or of pains to correct it, ere I advanced the statement, the main argument stands as it did. I have only to request, that the erroneous sentence may be read as follows:—And whocver may say that *τελειωσι* in that verse means, *shall be about to finish*; it may, full as probably, mean, *shall have finished*; or rather, *shall have fulfilled*, (see Gal. v. 16;) or, *shall have been fulfilling*; that is, by the way, not *making an end*, but *discharging in a full manner*.

Yours, truly,

Matlock, Jan. 6, 1823.

P. G.

HORÆ JUDAICÆ.

NO. I.

To the Editors of the Jewish Expositor.

Gentlemen,

I hope that neither you nor your readers, will so far misapprehend this title, as to suppose, either, that I am about to bring forward the fruits of many hours spent in study and research, or that, having spent such hours, all the fruit which I have obtained amounts to no more than what is laid before them. The truth is, that I do not very well know how to designate the communications which I propose to make; and as you, perhaps, do not look for legal precision in all your

correspondents, I trust that a flaw in my title may not prove a matter of very serious objection.

Every one, I believe, in the course of reading, meets with particulars, and frequently such as do not immediately relate to the subject which he is pursuing, which he either notes down, or regrets afterwards that he has not done so. At least this has been my case; and I have been led to put down a variety of detached facts, anecdotes, reflections, and enquiries, which, as they have no connection with each other, except that they all, in some way or another, relate to the Jews, and were picked up during hours devoted to Jewish subjects, I have entitled *Horæ Judaicæ*. There may be, among your readers, those, to whom some of them will be new, and perhaps, interesting; and to such I offer them. But I must preface them with one word of apology. Those who write for themselves only, use the first person, and my avocations do not allow me so many *horæ judaicæ* as I must necessarily spend, if my memoranda were to be translated as well as transcribed. If, therefore, the reader should too frequently meet with an important pronoun, I must beg him to remember, that I was writing for myself, and that even in print, anonymous egotism is a very harmless thing. I trust, too, that the same consideration will form an apology for the general style; and without further preface, I will begin by offering some notices which relate to preaching to the Jews.

The oldest account which I have met with of preaching to the Jews, is contained in a precept of Edward the First, in the year 1281, directing the sheriffs and bailiffs, under whose care the Jews were placed, to cause them to attend the preaching of the Dominican friars. Some other hints of similar proceedings appear in the early history of England, but I have never been able to find any thing more than the mere fact. No account, I believe, remains of the manner in which the service was conducted, the subjects discussed, or the effect produced upon the hearers. I fear it did more harm than good. Similar measures were pursued at Rome, of which we have a fuller account.

Gregory XIII., who became Pope in 1572, issued an order enjoining the Jewish community at Rome, to send one hundred men and fifty women every Saturday evening, during Lent, to hear sermons on the evidence of Christianity. I presume, that all the travellers who speak of the sermons preached to the Jews at Rome, refer to those which were preached under this order, though the place in which they were delivered seems to have varied; not, I am afraid, on account of an increase in the congregation. Anthony Munday, who published his "Englishe Romaine Life," in 1590, after speaking of the little chapels near St. John Lateran's church, adds,—

"From thence we go to a fayre large place, in the midst whereof standeth a font, wherein they say Constantinus Magnus was christened. In this font, every yecre, on Easter even, they doo christen Jewes, such as do chaunge to their religion. For there is a certaine place appointed for sermons, whereat the Jewes, whether they will or no, must be present, because one of their own Rabbines preacheth to them, to convert them, as himself hath been a great while.

"In Rome, the Jewes have a dwelling-place within themselves, being locked in their streets by gates, on either side, and the Romaines every night keepeth the keyes. All the day-time they go abroad in the cittie, and will binie the oldest appaerl that is: an old cloke, dublet, or hose, that a man would think not worth a penny, of the Jewes you may have the quantity of four or five shillings for them. Now, that the Jewes may be known from any other people, every one weareth a yellow cap or hatte, and if he go abroad without it, they will use him very yll-favouredly.

"In this order they come to the sermon, and when any of them doth change his faith, he taketh his yellow cap or hatte off from his head, and throws it away with great violence; then will a hundred offer him a black cap or hatte, and greatly rejoyce that they have won him. All his riches he then must forsake, that goes to the Pope's use, being one of his shifts: and to this aforesayd font he is brought, clothed all

in white, a white cap, a white cloke, and every thing white about him, and a holic candle burning, that he beareth in his hand. Then is he there baptized by an Englishman, who is named Bishop Goldwell, some time the Bishop of St. Asaph, in Wales: he hath this office, maketh all the English Priests in the Colledge, and liveth there among the Theatines very pontifically. After the Jewes be thus baptized, they be brought into the church, and there they see the hallowing of the Paschall, which is a mightie greate wax taper: and then a devise, wherein is inclosed a number of squibs, is shotte off, when thorowe all the church they crye, "*Sic transit gloria mundi.*" From thence they goe to a colledge, which the Pope hath erected for such Jewes as in this manner turn to his religion: there they staye a certaine time, and after, they be turned out to gette their living as they can. None of their former ritches must they have again, for that goes to the maintenance of the Pope's pontificalitie."

The next writer who seems to have been present at this preaching, was Evelyn, who makes this entry in his Diary, Jan. 7, 1645. "A sermon was preached to the Jewes at Ponte Sisto, who are constrained to sit till the houre is don; but it is with so much malice in their countenances, spitting, hum'ing, coughing, and motion, that it is almost impossible they should heare a word from the preacher. A conversion is very rare." (Memoirs, vol. i. p. 124.)

From the account of Skippon, who was at Rome about twenty years after Evelyn, it appears, that not only a fixed number, but one out of each family, was obliged to attend. He says, "One Saturday, we heard (about 4 in the afternoon) a Dominican friar preach to the Jews at *S. Trunta de Pellegrini*; a Jew out of every family being obliged to be present every Saturday; and when any of them sleep, a *sbirro*, or officer, with a wand wakens them. The Jewes are divided into six classes, and we were informed by some, that a certain number out of these classes, whose turn it is, must come, and every one that is present have their names written by officers; if any are absent that are expected, they are punished with a pecuniary mulct,

and the class, whose turn it is, must pay for those that are poor and unable to pay. A hundred men and fifty women must be present. The preacher hath his stipend out of the *Camera Apostolica*."

Keyser, who was there in 1730, has the following notice. "This present Lent the subjects were Christ's Incarnation and Death, the Union of the Two Natures in his Person, and the Doctrine of the Trinity; but these subjects were handled with such fine-spun and metaphysical subtleties, that I could have wished the matter had been less abstruse, or the method better accommodated to the capacities of the persons who were to be instructed."

It was my intention to have added some observations on these extracts, but they have run to such a length, that I will only state my belief, that, if not a full account, they are a fair specimen, of all that was done to promote Christianity among the Jews by the preaching of the Gospel, during many centuries; and I wish the reader to consider, whether it was more likely to promote, or to prevent, their conversion to Christianity? to remove or strengthen their prejudices? It is chiefly with this view, that I have called his attention to the subject; and I confess that, as a Protestant, I feel somewhat ashamed to have brought forward so many proofs, that the church of Rome, however absurdly she may have performed it, has always recognized a duty which our Protestant church so entirely and so long neglected. All that has been done by others, and all that we have neglected to do, should stimulate us to increased zeal and energy.

C. W.'s REMARKS ON MR. FABER'S SERMON AND LETTER,

AND ON THE HARMONY WHICH SHOULD EXIST AMONGST CHRISTIANS, IN THEIR EFFORTS TO PROMOTE THE CONVERSION OF JEWS AND GENTILES.

To the Editors of the *Jewish Expositors*.

Gentlemen,

It seems to me, that the general result of the reasoning of Mr. Faber, with re-

spect to the order of time in which the great body of the Jews, and the nations of the Heathen world, are to be respectively brought to the faith of the Gospel, is accordant with the declarations of Scripture prophecy.* It may, indeed, admit of considerable doubt, how far the converted Jews are to be the special instruments of the conversion of the Gentiles, by being sent forth as missionaries to them; or, whether this conversion is not rather to be more immediately a consequence of the great events which shall accompany the second advent of our Lord; which advent we are taught by Zech. xii. 10—14, compared with Rev. i. 7, and other parallel passages, to place synchronically with the completion of the national conversion of Judah. But of the accuracy of Mr. Faber's deduction, that the conversion of the Gentile nations, in a body, is not to precede, but to follow, that of the Jews, there can be no doubt, and I presume, there is no difference of opinion respecting it, among our most eminent prophetic expositors:

When, however, Mr. Faber proceeds to draw an inference from the foregoing conclusion, that "Missionary Societies conducted by Gentiles for the purpose of converting Gentiles, previous to the general conversion of the Jews, will never effect any thing upon a large scale;" and that "if they anticipate any very extended success, they will feel themselves grievously disappointed."† I am obliged, in a great measure, to dissent from the inference of the learned writer; though, I shall freely acknowledge, that upon this point, I was once of his opinion.

Admitting that the preaching of the Gentile missionaries is not to convert the world, yet their labours may have an important place in the great scheme of grace, as preparatory to that final result. Our Lord tells us, that his Gospel of the Kingdom shall be preached in all the world *for a witness unto all nations*, immediately before the end;‡ i.e. the end of the *Aion*, or Dispensation, at

* See Mr. Faber's Sermon at the last Anniversary, and his Letter in the *Expositor* for Dec. 1822.

† *Jewish Expositor* for Dec. 1822, p. 480.

‡ Matt. xxiv. 14.

the close of which our Saviour comes again to destroy Antichrist, and establish his kingdom. Now, it seems probable, that this great and final preaching of the Gospel, for a witness to all nations, will be effected, almost exclusively, by Gentile Missionary and Bible Societies; for it evidently occurs before the conversion of Judah, this event being coincident with the cud and the second advent; and it cannot be supposed, that the Jewish church, before its re-organization in Palestine, will take any important share in missionary work, whatever it may do afterwards. I might indeed, with stricter propriety, have said, that we see this final preaching of the Gospel actually effecting before our eyes, by the instrumentality of the Bible and Missionary Societies of the Gentile churches.*

It is further probable that the elect gathered from the four winds at our Lord's advent, will have been converted almost exclusively by Gentile missionaries. These elect seem to be described in Rev. vii. 9, and are there said to consist of a great multitude, whom no man could number, of all nations, and kindreds, and peoples, and tongues—a description which cannot fail to impress upon our minds the great and transcendent importance of these missionary labourers, by which so vast a multitude

have been saved from the great tribulation of the concluding period of the third woe, and counted worthy to escape the things which shall come to pass, and to stand before the Son of Man.*

It is evidently not till this gathering of the elect unto Christ, that the last overwhelming judgments are executed on the apostate nations; and the general conversion of the Heathen is subsequent still to these judgments, as may be inferred from Isaiah lxvi. 19, and many other passages.

While, therefore, I entirely agree with Mr. Faber, that the general conversion of the Heathen is not to be looked for as the result of the labours of Gentile missions; I must maintain on the other hand, that the special and definite work of that final preaching of the Gospel, which is to be for a witness unto all nations, predicted by our Lord in the passage already referred to, and also prefigured by the flight of the apocalyptic angel, chap. xiv. 6, 7, seems evidently to be assigned to the Gentile churches. It is further apparent from our Lord's words, that *the end* is as it were suspended upon the execution of this work, as may be inferred from the expression, "*and then shall the end come.*"† And of how great importance in the scheme of divine grace this work is, may be easily conjectured, when we recollect that it is made the subject of a prediction, uttered by our Lord himself nearly eighteen centuries ago, and also of that remarkable vision in the 14th of the Apocalypse already mentioned.

It appears to me to be highly useful to bring into view the above special work appointed for the Gentile churches, because it has a tendency to reconcile the apparently conflicting claims of the friends of Heathen and Jewish missions, in their appeals to the generosity of the Christian public. Let, therefore, the advocates of the Jewish cause consider, that though on the one hand it be true, that the main conversion of the Gentiles is to follow, as a consequence, the conversion of Israel; it is, on the other hand, no less certain, that until the

* I have been struck in looking into the foreign correspondence of the Bible Society, to see the harmony of the views here given, with those of eminently spiritual persons on the Continent. Professor Van Ess, in a letter to the Bible Society, dated June 18; 1818, thus expresses himself, "Every thing which you have had the goodness to communicate to me of the wonders which God has wrought by means of the Bible Society, has highly delighted me, and filled my heart with gratitude to God. Indeed, who is there that does not here observe the finger of God? He does wondrous things: praised be His name! That important prophecy, '*The Gospel of the Kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come,*' is developing before our eyes. Yes, verily, *their sound went unto all the earth, and their words unto the end of the world.*'"

* Luke xxi. 36.

† Matt. xxiv. 14.

Gospel shall have been preached among all nations, we shall look in vain for the complete national conversion of Israel, since this event is to coincide with the second advent of our Lord at the end of the present *Æon* or age; which end he assures us shall not come till the Gospel shall have been so preached for a witness unto all nations. If then we are, on the one hand, obliged to conclude, that missions undertaken by Gentiles will not effect the general conversion of the world, I apprehend that, on the other, we shall be led to see that the complete national conversion of Israel is suspended upon the efforts of the Gentile churches, in preaching the Gospel among all nations. I admit indeed that the national conversion of Israel is to begin before the end, and also before their restoration, as this seems to be expressly predicted in Deut. xxx. 1—7. But by comparing this passage with other prophecies, it seems probable that it will be no more than begun, and that when their second Exodus shall commence, the greater part of the nation will, at least in a spiritual sense, be still unconverted.

From the whole of the foregoing observations, we may draw this important practical corollary, that all the most strenuous efforts of the Gentile Missionary Societies for the conversion of the Heathen are necessary for, and subordinate to, the great cause which the advocates of the Jews have so much at heart; and, on the other hand, that the success of Jewish Missionary Societies for the conversion of that people is closely and indissolubly connected with the general conversion of the Heathen; and therefore that the friends of Jewish and the promoters of Heathen missions, so far from looking askance upon each other, as if there were any mutual interference between their respective objects, ought, with the most ardent spirit of Christian charity, to endeavour to strengthen one another's hands, remembering that the success of either is indissolubly connected with the triumph of both.

In closing this paper, I would observe, that if the flight of the Apocalyptic angel, ch. xiv. 6, be a symbolical representation of the whole collective efforts

of the Gentile churches for evangelizing the world, which is accomplishing in our own days; then every distinct mission must be considered as a part (so to speak) of the flight of the angel, and as *his voice* sounding in the particular region to which the mission is directed. We have therefore, during the past year, witnessed, in the mission of Mr. Wolff to the Jewish high-priests, the mystic flight of the angel to that city, where the voice of the *Soa* of God himself was first heard to announce the glad tidings of salvation, and from which the Gospel first sounded forth to the Gentile world; by the preaching of his apostles. Let it not be objected to these remarks, that I am thereby magnifying too much the work of an individual. It is no hyperbole to say, that every drop of water adds to the mass of the ocean; and so the voice of every individual missionary, however apparently insignificant in himself, forms a part of that loud call to the nations to repent and believe the Gospel, which precedes the end.

It is moreover worthy of particular observation, that the mission of Mr. Wolff is the first preaching of the pure Gospel to the children of the captivity* in Jerusalem, since the period of the dispersion of the nation by the Romans. How nearly connected this remarkable circumstance may be with the approach of the end,† time alone can reveal. But I may at least be permitted to observe, that as the return of the sun to the same point in the heavens, from whence he set out, marks the revolution of time, whether diurnal or annual; so it is not impossible that the voice of a Christian missionary being once more heard in Jerusalem, and the New Testament Scriptures, in the Hebrew tongue, being distributed there from whence the Gospel first sounded forth, may be intended by our Lord himself, as one of those many signs of the times which speak so loudly in our ears; and all announce with one voice, that the *συντελεια* το *αιωνος*, the end of the age, is at hand, even at the doors.

I am, &c.

C. W.

* Ezra vi. 16.

† Matt. xxiv. 14.

LETTER TO THE EDITORS.

Gentlemen,

It is impossible for any one who reflects duly upon the great and divine cause in which you are engaged, not to feel a lively interest in your proceedings, and not to desire to communicate to you any thoughts which he may entertain, bearing upon your grand question, The means of removing the veil from the heart of the unenlightened readers of Moses and the Prophets.

Impressed by this desire, I beg leave to submit the following thoughts to your consideration.

I would ask, Is it not very desirable to be able to point out some one well-written work, which states the argument from prophecy, justly and forcibly: directs to the only legitimate principles of the interpretation of the Oracles of God: explains the prophecies in consistency with those principles, just so far as they are generally necessary to be understood: demonstrates their fulfilment just so far as demonstration is possible, and stops short of questionable minutiae: directs to the most approvable authors; and puts into his reader's hand the touchstone of scriptural rules, by which to distinguish gold from dross in other writers; and himself, if disposed, to raise a superstructure of solid and intrinsic worth, by consistent application of those principles.

If any of your readers are unacquainted with such a work, I am happy to inform them that such a work is in existence; the title of which is, "*An Introduction to the Study of the Prophecies, by Richard Hurd, D.D., 1776;*" and I could wish to see it substituted in the place of modern publications on the prophecies, replete with conjectural nonsense, and rash pretence to calculate before-hand the times and the seasons, which the Father hath put in his own hand; and likely to render those who regard such calculations, seoffers, when the time prefixed arrives; and, in the mean time, to render them inattentive to the duties resulting from the positive declaration, "*You know not at what hour the Son of Man cometh.*"

E. G.

Dec. 31, 1822.

REVIEW OF PUBLICATIONS ON JEWISH SUBJECTS.

A Letter to the Rev. Solomon Hirschel, D. D., Chief Rabbi of the German and Polish Jews in London, from the Rev. George Hamilton, M. A., Rector of Killermogh, showing that the resurrection of Jesus from the dead is as credible a fact as the Exodus of the Israelites from Egypt, &c.---pp. 38. London. Ogle, 1822. Price 1s. 6d.

Observations on the Rev. Hart Symons' late publication, entitled, "A Light to the House of Israel," by the same author. London. Ogle, 1822. Price 6d.

Remarks on the Censures of the authorised Version of the Holy Scriptures, contained in a pamphlet by the Rev. Hart Symons, by John Rogers, M. A. Canon of Exeter, and Rector of Mawnan, London. Ogle, 1822. Price 6d.

Mr. Hamilton very justly observes, that "controversy, especially on religious subjects, usually tends rather to inflame than to allay animosity;" and, perhaps, there is no religious controversy which places this truth in so strong a light as that in which he is engaged. If, indeed, we were asked what has been the general and aggregate effect produced by all the works which Christians have written in this controversy, we should freely give it as our opinion, that they have tended to confirm the prejudices and increase the animosity of the Jews.

These works may be divided into two classes---those which have been addressed to the Jews generally, and those which have passed in more particular, if not private, correspondence between certain champions of each party. Now, if we except what has taken place within a very few years, we may fairly say, that the former of these classes produced little or no direct effect; because, however sound in argument, and acute in reasoning, the Jews did not read them. An indirect effect they probably had, where they met with Christian readers: such (though we fear they were very few) were led to consider, and perhaps to compassionate, the state of their Jewish brethren; they were made better acquainted

with the grounds and evidences of their own faith, strengthened against errors not exclusively Jewish, and enabled, if opportunity should offer, to argue with Jews. But, as we have said, they could have but little *direct* effect upon the controversy. Thrued loose upon the world, in the ordinary course of publication, they might "wander, heaven-directed," to those for whom they were intended, but the broad line of separation maintained between the parties naturally rendered it improbable that they should fall into the hands of the Jews. We do not take upon ourselves to affirm that such a phenomenon may not exist, but even now (and much more thirty years ago) we should consider it a very singular case if we were to meet with a Jew who had read Bishop Kidder's *Demonstration of the Messiah*.

As to the other class of controversial writings, those which have passed between individual Christians and Jews, it is impossible to read a great part of them without seeing that the contention was rather for victory than for truth, and that a display of learning was the motive, instead of a desire to promote the glory, and extend the kingdom of the Messiah. A supercilious contempt of the adversary, and even a spirit of malignant hostility against him, has never been more apparent in any Jewish writings which we have met with, than it has been in the writings of some Christians engaged in this controversy.

These are facts, of which those who have paid no attention to the controversy, are not perhaps aware, but they are highly important, especially when we are called upon to answer that objection which arises from the ill success of the champions of Christianity, able and learned as they have been. They may lead us to consider whether the deep and bitter prejudices which we lament to observe in too many of the Jews, are not, in some degree, to be attributed to those who have undertaken to remove them; whether the acrid spirit with which their controversial writings are saturated, has not more than neutralized the efficacy of their reasoning; and whether, by failing to exhibit the genuine effect of Christianity on themselves, by a spirit of love, pure and peaceable,

they have not omitted the strongest argument in its favour.

It gives us, therefore, sincere pleasure to notice (though the space which we can afford to such a purpose is necessarily very limited) any work addressed to the Jews which bears the mark of a Christian spirit; and such are those to which we have now called the attention of our readers.

The point which Mr. Hamilton undertakes to establish in his letter to R. Hirschel is, that the evidences of the Resurrection of Jesus of Nazareth, are as strong and convincing as those on which the Jews believe the Exodus of their forefathers from Egypt.

The tract is so short, and published at so small a price, that we trust it will not only be circulated among the Jews, but be read by those Christians who are likely to come in contact with them. We shall therefore only give one extract, which will, in some degree, shew the line of argument which Mr. Hamilton has pursued.

"The resurrection of Jesus Christ from the dead, was an event (like the Exodus) which could not be ascribed to human power; if such a thing never took place, the records of it must have been forged either in the days of the Apostles, or at some later period. It is an admitted fact, that his tomb was found empty before three days were expired; the Gospels teach us that his body could not have been removed secretly, for the seal on the stone was an effectual security against fraud, and the body could not have been forcibly carried away while the guard remained on their post. If it be said, that though these accounts were written by the Apostles, yet they were part of a system of imposture, we may justly ask, why they were not effectually contradicted at their first promulgation, when the circumstances of time and place were most favourable to their detection, and when the falsehood of the statement must have been matter of public notoriety. The account which the chief priests and the guards agreed should be given of the removal of the body of Jesus, (Matt. xxviii. 11 — 15) cannot be regarded as a contradiction, much less as an effectual

contradiction of the Apostle's testimony, since it is plainly inconsistent, and furnishes proof of its own falsehood. If the whole guard were asleep, how could they know who removed the body; and if the governor called them to account for sleeping at their post, is it likely they would have placed confidence in the intercession of persons whom Pilate does not appear to have treated with any peculiar marks of his regard? As far as I have had an opportunity of knowing, no argument against the resurrection has been founded on the circumstances thus detailed by the Evangelist.

1. The conduct of the Apostles exhibits no appearance of fraud; they did not expect the resurrection, neither did they believe it until the most convincing proof was afforded them; then indeed they persisted in maintaining it openly.

2. Their testimony was believed by many of their contemporaries of all ranks; and among their associates they numbered, even by the admission of their enemies, some who had once been their decided opponents.

3. If therefore Matthew and John were the authors of those histories which bear their names, they must be considered as recording the testimony of eye-witnesses, delivered to the persons principally concerned, (Matthew is supposed to have written his gospel for the Jews,) and circulated among those who had every opportunity of ascertaining truth, and who were interested in the detection of falsehood."

If we pass over the other tracts of Mr. Hamilton and Mr. Rogers very briefly, it is not on account of their diminutive size, for this we consider a great merit in controversial works—neither is it on account of their price, for, beside all christian and philosophical motives, we have private reasons for not speaking disrespectfully of six-penny publications—but it is because they are critical, and to enter into the questions at all, we must necessarily write a review as long as the tracts themselves, and we should take no little credit to ourselves if we could get it even into that compass. In such a case, then, we must content ourselves with a general recommendation, and this we very cordially give them;

assuring our readers who are interested in that part of the controversy which depends on the interpretation of disputed passages of Scripture, that we can refer them to no source from whence they may be furnished, on such easy terms, with so much argument and information.

The Book of Psalms, without Points, corrected from the Edition of Vander Hooght, with a Key, Grammar, Literal English Version, and Lexicon, upon an improved plan, by John Reid, M. D., Glasgow.

All that we intend to lay before our readers, is a short outline of the advantages which may be derived from the perusal of this book. The treatise is purely elementary, and pre-supposes that the person who expects to profit by it is acquainted with the common principles of grammar; the key, or explanatory preface, is a necessary part of the publication; for without it the translation cannot be understood. The Grammar, though concise, contains many facts of great importance. Perhaps it would have been better if each of the pronouns had been favoured with a separate paradigm. It also would have been an improvement if the Dictionary had been printed with spaces between the roots. It is formed, however, upon the plan of Leusden's Manual of Buxtorf; the translation is given, while the Latin is retained. To this excellent model, all the improvements of Lexicons more modern are added: these are so numerous and important, that it is scarcely possible for the persevering enquirer not to find the word he desires; for when a letter is omitted, the root will be found under the two remaining Radicals. Nor is this all; almost every possible use of the Serviles may be known in the order of the alphabet, and many of the Derivatives are placed under the Eamentic letters, always referring to the primitive. The Hebrew Text is without points, and it will be found pretty correct. We have looked over fifty Psalms, and we have discovered only two typographical errors; the one is Psalm xxii. 5, where there is an *Y*iod for *Y*van; the other is Psalm xxv. 22, where *Y*ain for *Y*tzade. But it is from the Version in connection with

the Key, that the student will receive the greatest assistance. These parts of the volume are so arranged, that the translation is not only a grammatical analysis of the Hebrew, but is, as it were, a prototype of it. This is as literal, not critical, as it is possible to make it. The improvements arising from this part of the work are, first, those connected with the Version alone; secondly, that every idiom not otherwise explained, is pointed out by a small dash—; thirdly, that the genders of the noun and verb are marked by the peculiar punctuation of the Version; fourthly, that all the difficult roots, as they occur, are considered, the deficiency noted, and the very place of the root shewn, whether initial, inserted, or final, where the rejected letter should have been placed. We shall give, as an illustration of these observations, the first and second verse of the first psalm.—Verse first: “O the—blessedness of the man who: hath not walked in the counsel; of the—ungodly, and in the way: of transgressors hath not stood, and in the seat of scorners hath not sat.” Verse second: “For since in the law; of Jehovah his delight and in the law; he will meditate daily and night.” Thus, in the second verse, the author has not said day and night, but daily and night, because in the text the words to which daily refers is an adverb. In the first verse there is a small dash—used before—blessedness, intimating that the Hebrew term is in the plural. When the noun or verb is masculine, the absence of the points, the comma or the period is employed; thus blessedness has no point; ungodly, the comma; and night, the last word of the second verse, the period, thus: corresponding vocables are masculine. When

the noun is feminine, the semicolon appears thus counsel; is parted with that mark. For the common gender, the colon is placed after the word, hence the punctuation of which: in the first verse. When a different root occurs, a mark is employed; thus counsel; has the acute accent, intimating that its corresponding word in the text is deficient of *ṭjod* initial: every other variety of difficult roots has an appropriate mark. Though the Hebrew be without points, the volume may be useful to him who reads according to the Masorah, for when a pointed copy is used, almost every observation will be found as useful to him as to the non-punctarian. The whole is neatly printed, and it may also be observed, that the Lexicon is extended for the Bible, whether Hebrew or Chaldaic.

We shall conclude with a specimen from the work, preface, page xix. The student will perceive that in the Grammar we have quoted from the *ETHEA PITEPOENTA* of Mr. John Horn Tooke. If that admirable philologist had been as well acquainted with the eastern languages as he was with the northern, he would have been able to have carried his valuable enquiries still further. In the Grammar, page 26, we observe, that *beneath* is compounded of *be* and *neath*, and that *neath* is the positive degree of an adjective, of which the comparative *nether* is still in use, as the *nether* millstone; *under*, that is, *on-nuler*, being the Dutch for below. The Hebrew informs us, that the true root of *neath* is נָחַל *nēhēth*, to descend; and, if necessary, we might trace this root through all the eastern languages, to the northern, where Mr. Horne Tooke found it.

PROCEEDINGS OF THE LONDON SOCIETY.

ON Sunday, the 12th of January, two Sermons, in aid of the Society, were preached by the Rev. C. Simcon, at St. John's Chapel, Bedford Row, London. The collections amounted to £125.

The half-yearly meeting of the Association of this chapel was held on Monday evening, at the vestry, and was numerously attended. Messrs. Simcon and Thelwall addressed them.

FORMATION OF AN ASSOCIATION AT CLAPHAM,

IN AID OF THE LONDON SOCIETY
FOR PROMOTING CHRISTIANITY
AMONGST THE JEWS.

Two Sermons, in behalf of the Society, were preached at the Parish church of Clapham, on Sunday, the 19th of Janu-

ary, by the Rev. Charles Simeon. The collections amounted to £74.

On Monday, the 20th., a meeting was held at the school-room, for the purpose of forming an Association in aid of the London Society.

Sir R. Harry Inglis, Bart. in the chair.

The object of the proceedings of the Society having been stated by the Rev. C. S. Hawtrey, the following resolutions were unanimously passed.

I. That the object and proceedings of the London Society, for promoting Christianity amongst the Jews, have the cordial approbation of this meeting, and that an Association be now formed, to be called, 'The Clapham Association, for promoting Christianity amongst the Jews:—'

Moved by the Rev. W. Dealtry, and seconded by the Rev. C. Simeon.

II. That Sir Robert Harry Inglis, Bart. be requested to accept the office of President of the Association:—

Moved by Joseph Wilson, Esq. and seconded by T. H. Graham, Esq.

III. That Joseph Wilson, Esq. be requested to accept the office of Treasurer, and the Rev. G. C. Gorham, that of Secretary of the Association; and that the following gentlemen be the Committee for the ensuing year, to promote the collection of subscriptions, and the diffusion of information respecting the operations of the parent Society, with power to add to their number,—

Thomas Puckle, Esq.

Thomas Henry Graham, Esq.

Perceval White, Esq.

James Thomas, Jun. Esq.

Moved by Major Mackworth, and seconded by the Rev. W. Borrows.

IV. That the cordial thanks of this meeting be given to Sir Robert Harry Inglis, Bart. for his kindness in presiding over the business of the day, and for his able conduct in the chair:—

Moved by the Rev. C. Simeon, and seconded by the Rev. C. S. Hawtrey.

Considering the inclemency of the season, the meeting was respectably attended.

The Rev. G. C. Gorham, in accepting the office of Secretary, addressed the meeting in an animated speech, expressive of the great satisfaction he felt, as one of the earliest supporters of the parent Society, in being called to such an office. He observed, that some persons might feel an apprehension lest the establishment of this new Association in behalf of the Jews might interfere with those already in operation in behalf of the Bible and Church Missionary Societies. He confessed, that he was under no such fears. He was sure, if those who hitherto had been lukewarm in promoting the cause of God, would become zealous; and those who had been zealous, would double their efforts, that no such effect would ensue. And he trusted, that the three Societies, like three sisters, though somewhat differing in figure and appearance, yet animated by one and the same spirit, and having the same great end in view, would only tend to encourage each other to increased exertion for the promotion of the kingdom of Christ upon earth, and would form that threefold-cord which was not to be broken.

The Rev. W. Dealtry has, at the request of the Committee, accepted the office of Vice-President of the Association.

INTERESTING LETTER FROM MR. J. P. GOLDBERG,

A CONVERTED JEWISH MISSIONARY.

Dresden, Nov. 18, 1822.

Reverend Sir, and Friend in Christ,

A YEAR has now elapsed since it has pleased the Lord to call me hither, and employ me in that work to which, in the days of his flesh, he devoted his whole activity. Though under this engagement, I every day and every hour feel my utter poverty, weakness, and insufficiency, yet I am comforted by considering, that he who has called me to his service, is the same who knows me thoroughly, and whose strength is made perfect in weakness. And as he supplies me from day to day with that measure of grace I stand in need of, my hope and trust in him revives in the same degree as pride, vain-glory, and

self is mortified. That not many wise, and rich, and mighty are called, but that God has chosen that which is weak and foolish in the sight of the world, he has exemplified in me and family. Therefore we wish to praise him, and to magnify his name. The longer we live in the enjoyment of the sweetness of having communion with him, of experiencing the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, the more we are taught to value the precious means of grace,—especially by partaking in the holy sacrament of the body of the Redeemer, which was given for us, and of his blood, which was shed for the remission of our sins,—the more we are led to adore that divine grace, by which we have been elected from among so many thousands of our brethren according to the flesh, to see the glory of God in the face of his Son Jesus Christ. Praise and thanks be to the Father of mercy, by whom we have been brought to the saving knowledge of his only begotten Son, who has delivered us from the power of darkness, and translated us into the kingdom of his dear Son. Whenever thus my heart overflows in thanksgiving for the mercy which has been bestowed upon me and mine, I am powerfully moved to pray, that the Lord would show mercy to all Israel, that they may be saved, and also see and taste that the Lord is good. And I am assured, that his hands are now already stretched out to receive them, when with a penitent heart they return to him, and that the time is at hand, when all the glorious promises relating to Israel, will be fulfilled. We see in our day, how the Lord in many places and countries prepares instruments to draw Israel from the way of their errors, and how his servants unite their efforts, and, in spite of many difficulties, are unrelentingly at work to gather the straying sheep of the house of Israel, and to lead them back to the faithful Shepherd of their souls. O how venerable and holy is your London Society, which is to be considered as the parent of all the other institutions of that kind. You have, under heavy trials, and with undaunted perseverance, prepared a path through the regions of darkness, and now it

already begins to lighten. To many individuals you have already been made the blessed instruments of bringing them to the saving knowledge of Christ. Here you have not known nor seen them, but yonder, at the right hand of the Son of God, you will see them with joy unspeakable, and hear and join with them in their hymns of praises to him who has loved us, and washed us from sin in his blood. And our Lord Christ will continue to crown the endeavours of your Committee with blessings, exalting every valley, making low every mountain and hill, making straight the crooked, and the rough places plain; until the glory of God be revealed, and all flesh together shall see it. Also our Committee, as you have been informed, has now been brought into activity. Several important matters are still in a way of preparation, and we can only look to the Lord for an increase of ways and means of usefulness.

At a meeting of the Committee, on the 31st of October, Count Dohna communicated your very welcome letter, by which we were informed of the generous grant of £50. voted to our Society by your venerable Committee. Both this grant and the sanction of your Committee, of the regulations which we have adopted, were highly gratifying to us. The Committee is composed of men who have been taught by God to know the value of their own souls, and thereby have been animated with an ardent desire after the salvation of the souls of the so long neglected Jews: and as they also are men of experience in important employments, their zeal is always tempered with wise circumspection; and this is so much the more necessary, as we already have seen instances of individuals who, after having acquired a solid knowledge of truth, and in appearance eagerly received the good seed of the Gospel, yet from a want of a true sense of their sinfulness and the necessity of a Redeemer, have, by degrees, grown lukewarm, until at last, the spark of life has been completely extinct. The Committee, therefore, makes it a material point, to watch, as far as it is possible for man to do, every Jew who applies for reception into the Christian church, and not to admit

them to baptism without having satisfactory evidence of a true change of their heart, by a living faith in him, who is come into the world to save sinners. By strictly adhering to that method, we shall probably, for a long time, not see striking proofs of the happy result of our labours. But as we are assured that this manner of proceeding is in conformity with the spirit of the Gospel, we will still hope to see it blessed to the true conversion of sinners. One encouraging instance we have already before our eyes in the mother, adverted to in my former letters, of the children who attend my instructions. This woman had frequently expressed a desire to become a Christian. But as, by her needy circumstances, she had suffered herself to be deceived by sin, her wish could not be complied with; yet I continued my instructions, and now the blessed moment appears to have arrived, when, by the grace of God, she has been brought to a sense not only of her guilt, but of the depravity of her nature. She laments, with sincere repentance, the calamity she, by her sin, has brought over her own soul, and the serious offence she thereby has given to others; and like the publican, she presents herself in deepest humility before the mercy-seat with a groan, God be merciful to me a sinner! This disposition of her soul is strikingly expressed in her outward conduct; she is now a pattern to her three grown up children, who, more than ever before, long to be united by baptism to the church of Christ; nay, her meek and humble behaviour has given so much weight to her prayers and remonstrances with her husband, who was one of the most violent enemies and blasphemers of Christ, that he not only has given his consent to the Christian instruction of his six young children, under the care of our Committee, but also evinces marks of serious impressions. We may entertain a cheering hope of seeing this whole family, both old and young, brought to Jesus, and united to his flock. On the 18th of July, a child, one year and a half old, has been baptized, whose mother also, within a short time, by baptism, will become a member of the church of Christ.

You have been informed by Count Dohna, of the institution of a Ladies' Association, of which, in its progress, we anticipate much good. A very suitable house with a garden has been hired; and a truly Christian married couple devote themselves to the education of seven children. The foster-parents and I, with my family, still live there together, and in unity of spirit take care of these lambs, to feed them, to the honour of their divine Shepherd: and it is my sincere prayer, that he himself, by his Spirit, may enable me to become a fit instrument in his hands, for promoting the true welfare, both temporal and spiritual, of as many Jewish pupils as may be committed to our fostering care.

On my last journey to Leipzig, and during my stay there, the Lord has again condescended to give me encouraging proofs of his gracious assistance. Having experienced in my own soul the blessed influence of the Gospel of Christ, I was so much the more stimulated to devote my time and my faculties to the work of bringing my brethren according to the flesh to the knowledge of Him, whom it sets forth as the only author of eternal salvation. On the very first day of my arrival in that city, I met some Polish Jews, to whom, during the last Easter fair, I had preached the Saviour of the world. They cordially rejoiced at seeing me again, and promised to call on me this evening, which they also did. They behaved very friendly, and one of them told me, that he often had read the holy Scriptures, and thereby had been brought to a sense of the horrid depravity of his soul. I replied, that such was the state of mankind in general, and that therefore we all had reason to pray to God for grace to repent, and to turn our hearts. I asked him whether he believed in Jesus, the Messiah, as his Saviour and Redeemer? Yes, said he, from my whole heart; but to the Roman Catholic church, which is dominant in my country, I shall never make my transition; I rather will remain a Jew, than submit to the popish intolerance, and take a share in the idolatrous ceremonies. I explained to him the essential difference between human traditions, and the pure doctrine of the Gospel, which pleased him much. But

he candidly stated to me his temporal circumstances, which threw almost insuperable obstacles in his way to a public profession of the Protestant religion. I entreated him to pray for an increase of faith in Jesus, and then firmly to trust in him, who was able to remove all difficulties. I will, said he, pray to the Lord to prepare a way for me; do you also pray for me. I cannot express the delight this unexpected change of a Jew afforded to me. My heart was filled with unspeakable joy, and I offered up fervent thanks to God. I spent three hours with him and his friends in sweet conversation, and dismissed them after a cordial prayer to the Lord Jesus, that he, as the good Shepherd, would have mercy on them and all Israel, that he would lighten their darkness, turn their hearts, and incline them to receive him as their Lord and their Redeemer. During my whole stay at Leipzig, I was almost every evening visited by this Jew, who brought other Jews with him, with whom I had long conversations on the way of salvation. They always behaved quietly and attentively, and never offered to oppose. As to my books, I had again deposited them at the house of the same friend, who, during the last fair, so kindly had rendered me his assistance in my work, and there I found an opportunity to disseminate the seed of the divine word among many hundreds of Jews. Their behaviour under these conversations, gave me reason to hope, that many of them will quietly examine, and, perhaps, ultimately receive the saving truth of the Gospel. They generally listened to my words with great attention, turned over the passages referred to of the Old Testament, and marked them; they sometimes asked me to repeat or to explain what they had not well understood, made questions, uttered doubts, laid open their prejudices, but always received my instructions with modesty. A Greek Jew, who came to my friend to buy some articles, and saw the books lying on the table, took a Jewish-German New Testament, and read it with so much eagerness as to make him forget his business. He asked me what book it was? I told him it was the New Testament, in which we were

taught how we here may lead a godly life, and obtain salvation hereafter. I caused him to read the third chapter of the Gospel of St. John, and explained it to him. The impressions it produced on his mind, and the emotions I observed, were to me a new proof of the life-giving power of the word of God. I went with him through the promises of the Old Testament referring to the Messiah, and every passage appeared to him in the light of divine truth, whereby he was strongly affected. He held the New Testament close in his hands, and asked me to sell it to him. I said, As I see you are desirous to read it for your improvement and instruction, I will give it to you in remembrance of our conversation this day. But he absolutely refused accepting it as a donation, and I was obliged to take the cost price, which he gladly paid. On parting with him, I addressed to him same words of affectionate sympathy, exhortation, and encouragement, which deeply affected him, and with tears in his eyes, and a promise to pray to God for knowledge of truth, he took leave of me; and my prayer, for God's enlightening grace, followed him.

A remarkably modest Polish Jew, in whom I found some sound notions of Christian truth, called on me almost every day to converse with me on the word of God. When I asked him, whether he had read the New Testament, he replied, Yes, I have; my father has indeed prohibited me to read it, because it contained, as he said, abominable things; but still I continue, because we must obey God rather than men. Myself and many other Jews meet every Sabbath-day in the afternoon; we read some chapters, and make our observations on them. This may, perhaps, be considered as a prognostic of a near separation of the obedient from the stiff-necked Jews. On the part of the German Jews; we see now, more than ever before, the power of unbelief and false enlightening attempts to counteract the operations of that mercy, which is at work for their salvation; and many of them are so much blinded by these false lights, as to render them unfit for discovering the only way to peace and happiness revealed in the Gospel.

In Berlin, Hamburg, Breslaw, and other places, they have erected new temples, in which a vain philosophy attempts to pull down all that in the Old Testament refers to a promised Messiah. Under a pretext to remove old rabbinical prejudices and absurdities, and to extirpate superstition, faith in God and in his promises is undermined. In Leipzig also, during the fair, a reformed Jewish service of that kind is held, which Mr. S. and myself once attended. A Sermon was preached in the German language, in which the preacher explained at large the object of this new institution. He observed, among other reasons, *that this reform and removal of superstition from their religion, was the only means of keeping the Jews back from going over to other religions, as great emotions were just now going on among their people, and many individuals had already, alas, changed their religion.* The preacher made use of every sophistry in order to draw his hearers into his interest, that is to say, to rob them of all the essential parts of their genuine religion. For after having heard his sermon, and supposing myself to enter into his views, I scarcely know what to make of the Old Testament, and in general, of all the preparatory institutions, tending towards the establishment of the universal religion, which is taught even by the rabbins, though with some spurious additions. But as the preacher had so much as nothing to give instead of what he took away, it is to be hoped that the Jews, finding that the new religion affords them even less true comfort and peace than the rabbinical traditions, and convinced by experience of its emptiness and insufficiency, will turn to the true source of life and salvation, and thus the poison will be made a medicine. Incalculable good must result from the overthrow of the Talmud and rabbinical tyranny. For the *true* Messiah and Redeemer has thereby been so entirely withdrawn from the sight of the Jews, that many thousands among them have scarcely any conception of his person and his office; and if providentially a beam of saving light is thrown into the endarkened mind of some individual, he is taught by the

rabbins to consider and to abhor it as a Satanical delusion. Now as this work of darkness, which Satan has erected, and for so many centuries has defended, is ready to fall to ruin, it is not surprising that he has a great wrath, and is attempting to set up a new stronghold, to protect his usurped dominion. But the Lord himself will overrule all for good. He, who is stronger than the strong man, will come upon him and take from him his armour, wherein he trusted. Exalted to the right hand of the majesty in heaven, he will reign until all his enemies are made his footstool.

I beg leave finally to recommend myself to all the respected members of your Committee, and remain, with cordial affection and reverence, your's, &c.

JOHN PETER GOLDBERG.

A LETTER FROM A LADY AT DRESDEN.

Dresden, Nov. 20th, 1822.

My worthy Friend,

YESTERDAY was the important and memorable day when, by God's blessing, the small institution for the education of Israelite children, was opened and solemnly consecrated. At eleven o'clock we met in the comfortable and neat place. The six children of Mrs. L—— were already assembled with both parents; for the sentence of the mother has been mitigated to an imprisonment of six months; but it is supposed that the jailer will not be very strict, and that she will be permitted to spend the greatest part of her time in her own habitation. First a hymn was sung, after which the Rev. Mr. L. addressed the children in a very impressive manner, whereby both they, their parents, and the hearers, were strongly affected. He then offered up a prayer, to return thanks to God for his unspeakable mercy and powerful assistance, vouchsafed to this institution, and to implore his continual blessing upon it. The solemnity closed by the singing of another hymn. L——, the father, was almost melted into tears, and I venture to hope, that this holy transaction will not fail to leave a blessing

behind in his soul. Count E——, the Minister of State, Count and Countess D——, were also present; and a little time afterwards the children sat down at dinner with their foster-parents. In general, I must say, that an interest in this small institution has been excited in several quarters. We, however, are still so poor, that we only can rely on the Lord's assistance for encouragement. Count and Countess D—— have done much, and will also present the institution with a cow, when a proper Christian maid-servant has been found. A short time since my hope was very weak; nay, I may say, none at all; and now I feel ashamed of my little faith. An appeal has been made to tradesmen, artists, and merchants, which has been already productive; for many have subscribed or given donations, bedsteads, or other articles of furniture. They have also been requested to make or to sell at a cheap rate, whatsoever may be required for the institution. May it please the Lord to fill many hearts with a warm interest in the cause, and particularly to excite many females to contribute by annual subscriptions to its blessed continuance. Let us pray and quietly trust in the mercy of the Lord.

With sincere respect,

MINNA SCHMIDT.

POSEN SOCIETY

FOR PROMOTING CHRISTIANITY
AMONGST THE JEWS.

Posen, Nov. 12, 1822.

WE transmit to the venerable London Society the notification, here subjoined, of a Society for promoting Christianity among the Jews, formed by the aid of God Almighty here in Posen. The first hint, tending to the establishment of this Society, was given by the two missionaries, Mr. Becker and Mr. M'Caul, who, on their journey to Cracow and Russia during the spring, made a stay of several weeks within our walls. By them we received a clear view of the object of the venerable London Society; and as we found it perfectly scriptural, we would no longer resist the admonitions of the divine Spirit, which we there found to be directed to us also. Thus a

Society has been brought into existence, which cannot but be aware of the difficulties of the whole undertaking, especially in this province, but steadfastly trusts in God, who can perform his work by so humble instruments as we are. The peculiar difficulty in this province is this, that we, in a far greater measure than any of the other Societies now existing, find ourselves placed as it were in the centre of the people of Israel, and therefore stand in need of many able hands to come into an immediate contact with them. But to this effect acquirements and skilfulness are necessary, which we ourselves cannot hope to be endowed with, but after a considerable time and by much experience; and therefore we have looked out for some young men, formed for that specific object, and able to be immediately employed as missionaries. We have also succeeded in finding two young men, thus qualified, recommended by Mr. Von Meier, at Frankfort, whom we may hope to employ here, if we would charge ourselves with the expences of their journey, and in the first years also of their support. But these expences are too considerable to admit of a hope that they might be paid from our own funds, or by the small contributions we in so indigent a province have to expect. We should therefore be compelled to give up a measure, which in this first stage of our activity includes the most essential part of it, unless the venerable London Society would generously support us with a grant of money. We rely so much the more on their benevolence, as we have been told by Mr. Becker and Mr. M'Caul, that the eyes of the London Society are in a particular manner directed towards Poland, and that it is one of its objects to form missionaries for this country, and to send them hither. That the two young men, before mentioned, have all the qualifications required for the work, we may believe upon the word of Mr. Von Meier, who certainly deserves to be credited in such matters.

Finally, we would recommend ourselves to the benevolence of the venerable London Society, under prayers to God to grant us prudence and strength,

that his name may be glorified also here more and more among all our brethren, who have gone astray.

VON SCHMELING.

TRANSLATION OF THE ADDRESS OF
THE POSEN SOCIETY TO THE
FRIENDS OF MANKIND.

SINCE Christian Europe has been brought into a more intimate connection with Heathen nations of other parts of the world, friends of God and mankind, led by a hopeful wish to see all mankind as one flock, united under one Shepherd, have at all times carried the word of life of the everlasting love of God in Christ Jesus, to the utmost parts of the world; and the heavenly seed has every where met with a well-prepared ground, and brought forth fruits of sound knowledge, saving faith, and pure and active charity. But while this generous zeal prosecuted its praise-worthy object at a long distance, it neglected what in the immediate vicinity had a just claim upon it. Dispersed throughout all the Christian countries, live the children of Israel, a people, to which, from the earliest ages, God vouchsafed his distinguished protection, to whom he had given great promises, out of whom the Saviour went forth, according to the will of the Father, not to destroy, but to fulfil the law. But the benign light of the Gospel of peace has not yet dawned upon that people; it is still held in captivity by the same fetters by which it has been chained for more than a thousand years, and by which their nobler faculties have been held in a state of depression. To call it to the way of salvation, to bring it to a knowledge of its errors, and near to that light, which came to us by one of them, has now become an object of the generous efforts of true Christians.

To this object we also will devote ourselves, convinced as we are, that it is only the doctrine of Christ which can supply our spiritual want, shew us God in the purest light, form the heart to spotless virtue, teach us to live worthy of our high destination, as children of an all-loving Father, and heirs of a blessed hope. But what can be more desirable, than to spread by degrees that religion, among those who are in want of it? What duty can be more imperious, than

to communicate the doctrine, whereby we are blessed, to those, who are our near neighbours, but among whom the greater part walk in darkness, given over to stupid ignorance or artificial interpretations. Many among them have felt the want of a reformation of their religion, which can no longer satisfy them; but lulled into the slumber of old prejudices and fanatical hopes, they wanted strength publicly to profess the better truth they had found, and to go over to a church, which sees in her Lord and Master the glory of mankind. But the greater mass of the people of Israel, for whom the Sun of Righteousness is still covered with thick clouds, deserves the peculiar compassion of the benevolent Christian.

Stimulated by that feeling, Christians in some places have formed themselves into Societies, in order to remove these evils, and several cities, London, Frankfurt, Berlin, &c. have given to others encouraging examples. The same object unites us also to activity in a country, which counts so many professors of the religion of the old covenant. We have therefore, under the sanction of the royal government of the 18th of this month, joined the Societies now mentioned. We shall not lay any stress on mere outward profession, or on the name of "a Christian." Our object is to promote conviction of the better doctrine and true sanctification of the heart; and therefore we shall be ready to afford to every candid inquirer after truth, the means of instruction, as far as our humble faculties will enable us to do. We shall not withdraw from any trouble, to obviate difficulties. We consider the cause, in which we are engaged, as a holy work, for whose success we offer up prayers to God, who certainly will crown it with his blessings, if we devote to it our earnest zeal.

But that we may gather around ourselves more combined strength, by which our activity may become more efficient, we send forth this call to our Christian brethren, to unite with us. That our work will be considered by them as laudable, we venture to take for granted; and that they should think our undertaking too hazardous, we do not permit ourselves to fear, as we are address-

ing Christians, who know "that the Lord is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us." Lend us therefore, dear countrymen, your assistance in our work. He that ever has experienced the benefit of Christianity in his own soul, whose inward man ever has been cheered by the privilege he has, of calling this doctrine his own, who ever has felt the energy of faith to lead a godly life, who has been taught to view in Christ Jesus him, who first brought light into the darkness, who has found in him his comfort, his peace, his staff, and his Redeemer, let him join our association. Was his suffering, Christian friends, your support in sufferings and trouble; was your worship, as Christ will have it, true and pure, heartfelt and profound, humble and resigned, childlike and elevating your mind beyond this world; was your spirit ever wrapt in holy amazement at the stupendous work of God's love in sending his own Son into the world, in grateful admiration of his love, who died for us on the cross, and shed his blood for sinful men; did you ever experience, by partaking of the Lord's supper, an increase of that charity, that slight self-interest, of sympathy in the welfare of your neighbour, of devotedness to your duty, whereby you are prompted to work, while it is day, of your love to God, from your whole heart and strength, of that meekness, which enables you to pray even for your enemies; come then, and join heart and hand to our blessed reunion. Let us make partakers of these happy effects a people, that lives among us, but, left to themselves, for ever would remain far distant from the glorious end of human life. Let us, in reference to our object, take as spoken to us the words of our Lord: "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." Luke x. 2.

The statutes of the Posen Society are founded upon the principles of the Berlin Society, of which it considers itself as an Auxiliary. Prince Radziwill is patron of the Society. It has two honorary members, two vice-presidents,

two treasurers, three secretaries, one librarian, and ten directors or members of the Committee, composed of clergymen, officers of the army, physicians, and other persons of respectability.

ACCOUNT OF THE FORMATION OF A SOCIETY AT KÖNIGSBERG, IN A LETTER FROM PROFESSOR WEISS.

Königsberg, in Prussia,
Nov. 18, 1822.

ANIMATED by that lively satisfaction, which results from a consciousness, of having been chosen by our Lord and Saviour Jesus Christ an humble instrument for promoting his glorious kingdom, and the fulfilment of his everlasting promises—animated by this satisfaction I take up my pen, to give notice to that venerable Society, of which you are an active officer, of the foundation, laid under God's merciful assistance on the 4th of November, to an Association, which has for its object the promoting of Christianity among the Jews.

The first impulse to this institution was given by the two pupils of your Society, who, during their temporal residence in this city, have been indefatigable in their endeavours to stir up both Jews and Christians to an active co-operation in the enlargement of the kingdom of God, and at last have succeeded in attaining their object in the following manner. You have perhaps been informed, that in January a Missionary Society has been established in our city, which according to the last report has 172 members, many benefactors, and two Auxiliaries. When at the monthly meeting in September, which, as usually, was held publicly, and numerously attended, both these missionaries, Mr. Wendt and Mr. Hoff, also were present, their appearance, being at that time only a novel thing, did excite little more than attention. But as afterwards they continued stirring up an interest in their cause among the members of the Society, they gained over several among them; and wherever the necessity and importance of the cause was not yet fully understood, the personal character of these excellent individuals spoke in its favour. At the meeting in October, Mr. Wendt,

in a speech, delivered with true evangelical energy, gained over many minds of those, who were present; and when in the following days the Bishop of the evangelical church, Dr. Borowsky, had decidedly declared himself favourable to the cause, in the next meeting on the 4th of November, when Mr. Wendt left us, Mr. Hoff came publicly forward with a motion, to remember in love the lost sheep of the house of Israel, after that I had given an historical view of the persecutions the Jews have sustained from Christians, in order to touch the hearts of the members by a sense of their guilt, and of the reparation they owe to them, for all that innocent blood, which has been shed. The Lord visibly blessed this transaction; for though but a very small number of members had been previously informed of our design, yet on this first evening forty dollars were offered as an annual subscription by those who were present. The smallness of the sum will perhaps excite a smile; but is not such a beginning, in the spirit of the work to which we are called? Because the kingdom of God is like a mustard seed, which is the smallest among the seeds, and because the strength of the Lord is made perfect in weakness. By believing prayers we acquire the hand of the Most High, which holds the keys to every treasure, and thus in fact we are richer than we appear.

An interest in behalf of the chosen people of God having thus been excited among us by his mercy, we made it a matter of deliberation to point out the means, by which in this place this spiritual welfare might be promoted; and two objects presented themselves to our view: that we would have to address ourselves to the grown up Israelites, and that we would have to devote our particular attention to the younger classes of that people. The first object has hitherto been prosecuted in the most suitable manner by your active missionaries, and in the latter period by Mr. Hoff alone; and it is to be hoped, that more than one Jew, as already has been the case, will in future seek the Redeemer of Israel. To shew him forth to them, is the official duty of every clergyman; but now the professors of divinity and evangelical clergymen, who are members of our

Society, have in a more special manner offered to make it their serious concern. For as in the interior of Poland, Talmudism prevents the Jews from viewing the word of God in its divine simplicity, in our city it is opposed by that coldness, which during a long period has been spread abroad by Rationalism, through the instrumentality of some Christian ministers, and lately has gained new strength by the arrival of Dr. Frankholm, a Jewish preacher, who holds the same sentiments. Convinced therefore as we are, that by a more proper instruction a great want would be obviated, that thereby an access would be opened to the holy books of the New Testament, that by establishing a regular religious instruction, we would come into a very intimate contact with Jewish parents, who always should be at liberty to visit the school, and that by the publicity of such a charitable institution, both Jews and Christians would be led to form a right judgment of our object. Under such a conviction we venture to form an establishment, from which he will not withhold his assistance, who said: "Suffer little children to come unto me!" if we pray to him without ceasing. A second object, connected with it, will be this, to form Jewish children, by instructing them in the usual school sciences, to men, who may be able to learn and to exercise in a proper manner the different trades of civil life. That obstacles of many a kind will be thrown in the way of executing these objects, especially as at the present early stage they have not yet been presented to the King for sanction, nor from any other quarter may expect any powerful support, we are prepared to experience, but trust in the assistance of him, who has himself, before our eyes begun and hitherto conducted the work, and whose Almighty arm has already removed many a stone out of our way. Above all we have the satisfaction, to have among us a genuine Christian, the first-fruit of the labours of your missionaries, who appears to be the very man, whom as first teacher we may place at the head of the school we wish to establish, and who is as willing as fit to fill that station. He is the son of Jewish parents, born in Lissa, twenty-two years of age, and his

name is B——. He received his scientific instruction here in the Royal Grammar School, but was obliged to leave it, before he had absolved his course, and to seek a livelihood by giving lessons in the French, English and Polish language, in which he is sufficiently skilled. In this city he is one of the principal, and perhaps the best informed scholar in Judaism, in the principles of which he has been educated and more thoroughly understands, than numbers of others; and among the Jews he has hitherto been the favourite teacher of the Hebrew language; and he also well knows the Jewish German and Judeo Polish dialect. After the arrival of the two missionaries he was among those who called on them, and at first in a most violent manner, and, as the missionaries themselves assured, with great acuteness, opposed the truth of Christianity; but he was overcome by the power of the divine word, and changed into as decided a believer in Christ, as formerly he had fought against him. It is affecting to see, how the Spirit of God continues his work in his soul, and strengthens and establishes him in humility, faith and love. His plan after his conversion was, at first, to preach to his brethren according to the flesh, the Gospel of Christ the Saviour; but he saw afterwards in the proposal of our Society, to accept the office of first teacher of the School, which is to be established—an office, which only he is able to fill in a satisfactory manner—a direction of the Lord; and while in the University of this city he prepares himself for the office of a Christian minister, he is determined to take the charge of the instruction of the children in the School. Thus the Lord seems to have granted to our Society a material help, without which we scarcely would have been able to form a Jewish School. But a second point imperiously compels us to call in our aid the benevolence of the London Society. As to the spirit, whereby our Society is actuated, you will, I trust, be able to judge of it from the preceding part of this letter; and we also entertain a hope that whenever the existence of our Society, and its tendency in favour of the so long-neglected Jewish youth, has become generally known, beside many

hostile assaults; also, patrons of our institution will be found both among sincere Christians and Jews, and that even the attendance of children of opulent parents will be productive of some pecuniary support. But as the venerable London Society has made it its object to promote Christianity among the Jews, by every appropriate means, the Königsberg Missionary Society would beg leave to ask, whether, on the part of the London Society, they may expect a grant in aid of the establishment of a school for Jewish children? and, if such should be the case, what would be the amount?

The directors of the Missionary Society would make the most grateful and most conscientious use of the generosity of the venerable London Society, and be happy to send from time to time a report of the proceedings of their labour. As our operations, on common ground, have a direct tendency to the enlargement of the kingdom of God, how should we not gladly indulge a hope of sympathetic feelings on the part of a society, which has devoted all their faculties to this sole object? Finally, I would take the liberty of proposing to you, for the consideration of the committee of your society, this question:—whether it would not, in a great measure, answer their object if the above-mentioned Wm. B——, in whom the cause of promoting Christianity among the Jews, appears to have gained so efficient an instrument, were stationed here in Königsberg as a Missionary of the London Society? It would highly be in favour of the good cause, if B——, devoted to it and fit for it as he is, shielded by a special vocation, could do the work with greater authority and in a larger sphere, than even those clergymen connected with our society; who, prevented by other duties, can only give it a small part of their time. And our society itself, would, by that means, be supported in its activity in a very powerful manner; not to mention the considerable increase of ground the venerable society in London would add to the field of operation, in whose cultivation it is engaged. But this last object I would leave to your own discretion.

Whether, now, the resolutions of your

committee be favourable to our institution or not, we commit our whole concern, as hitherto, into the hands of him, who has in a marvellous manner began the work, and will gloriously complete it. We offer our hands in support of the blessed cause which has proceeded from you; and we entreat you most earnestly to assist us, both by good advice, (which we most gratefully shall accept from labourers, whom the good man of the house so early has hired for his vineyard) and by the communications and intelligences respecting the increase of the kingdom of God among the Israelites; in order to enable us to kindle among our fellow citizens the fire which has here been lighted, and to spread it more and more, that, also, we may glory in the divine grace wherby we have been selected, to remove the veil from the heart of an unhappy race, and to co-operate in the salvation of all Israel.

May the praiseworthy exertions of your society always be attended with fruits of righteousness, wrought by Jesus Christ to the honour and praise of God! In the name of the Missionary society at Koenigsberg,

WEISS, Pr. Philos. Sec.

LETTER FROM REV. W. COWPER, NEW SOUTH WALES.

Sydney, 15th July, 1822.

Dear Sir,

I AM happy to say *Marcus* perseveres in reading and meditating upon the New Testament, printed in the Hebrew language, and kindly furnished by your society. He has also been favoured, occasionally, with the use of Montanus's Hebrew Bible, lent him by the Rev. R. Hill, my colleague in the church here. Mr. Hill has likewise, at different times, visited *Marcus*. I have still good, and even better hopes that this son of Abraham possesses the faith of that "Father of the faithful," and is stedfastly looking for salvation through Jesus Christ, as the long promised, the true and only Messiah. His mind appears to be more vigorous, and his desires more ardent; his understanding

is good, and his affections are strong. The doctrines and character of Jesus Christ he considers are most excellent, and justly claim his highest regard. In the confirmation of his faith in Christ, he seems to have received the greatest benefit from "*Leslie's Truth of Christianity demonstrated*."—Query: Would not this be a very proper *Tract* for distribution among inquiring Jews at home and ABROAD? Marcus assures me it is the best little work of the kind he ever heard, and it has been made a blessing to him. Ere long I hope he, like Simeon the Jew, will so take the holy child Jesus in the arms of his faith, as triumphantly to say—"Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

I remain, &c. &c.

WILLIAM COWPER.

To Rev. C. S. Hawtreys.

P. S.—19th Aug.—This day Marcus informed me that he is daily more strongly convinced of the truth and excellency of the New Testament; that he is more thoroughly confirmed in the belief that Jesus is the Son of God, and the Saviour of the world; and that he has now a good and comfortable hope of salvation through this only Saviour. Our portion of reading to day was the three Epistles of John, with which *Marcus* appeared to be much edified; as also with the last two readings, the Epistles of Peter, the Epistle of James, and that to the Hebrews, likewise, were very instructive and edifying to his mind. Marcus says he feels better in his health, which he attributes in a great measure to the *supporting* persuasion that he has peace with God through Jesus Christ. The more he reads and knows of the New Testament, the better he likes it; and, he is more happy in his mind by believing that Jesus is the Messiah, and his blessed Redeemer. He intended to come to church yesterday, but was disappointed in the man who was to assist him. He wishes much to have the *Old Testament* in Hebrew, in

type such as that of the *New Testament*. He purposes, if the Lord will spare him a little longer, and grant him strength, to go again among his Jewish brethren, and explain to them the holy Scriptures, according to the light which he has received; in hopes that some of them may be brought to experience that happiness which he now enjoys.

I have been thinking, that to meet with a soul brought out of heathenism into Christianity, is indeed a cause of great joy; but, to converse with a *believing* son of Abraham, affords a felicity unspeakable, and altogether sublime. It is perhaps, in a degree, not unlike conversing with Abraham himself, in the Paradise of God.

W. C.

Second P. S.—I have read the whole of this letter and P. S. to Marcus, and he says it is right, according with his views and experience.—“*This hath God wrought!*”

LETTER FROM A JEW.

The following Letter, which evidently was intended for our Society, was addressed to the *British and Foreign Bible Society*, in London. Dec. 13, 1822.

DEEPLY affected, and with lively feeling of gratitude, I acknowledge the fatherly solicitude of the praiseworthy Bible Society. I have been seized by holy anticipations of a happiness which will place Israel in heavenly regions. For when I was examining a number of books, with a view to discover a work which might serve to the Israelite youth as a guide to temporal happiness, and everlasting salvation, I found an invaluable treasure, viz. a book, bearing the title of, *Proofs from the old Prophecies*, that the Messiah has already appeared, published by the Bible Society.* I repeatedly, and with intense attention, perused this work, and found it, if I may venture to say it, in many places to agree with the Talmud, especially in the following:—אין משיח לישראל

שכבר אכלוהו בימי חזקי

Anxious for more information about that society, but in a guarded manner, not to excite any suspicion, I learned that more works of the same nature have been published. But, as my endeavours to find them out hitherto have been unsuccessful, I am so free to address myself to the promoters of true happiness, with a request to favour me with their other publications. I am, with the highest respect,

Your's, &c.

J. M.,

Teacher of the Hebrew Language.

Prague, Nov. 18, 1822.

REMARKABLE HISTORY OF THE CONVERSION OF A JEW.

Extracted from ‘*Hilmer’s Christian Journal*,’ a periodical work highly esteemed among Christians in Germany, reprinted in a small volume, published by Baron von Blomberg, at Detmold.

A RESPECTABLE innkeeper in a village in Germany had a very depraved ungodly son. One day, an old sickly Jew, Elieser, arrived at the inn, situated at some distance from the village, and feeling himself very ill, immediately ordered a bed to rest upon. While he was fast asleep—the young profligate conceived the hellish idea to profit from the opportunity, for the innkeeper, his father, with his mother, and all the servants, were gone to fair in the market town—to murder the old sick Jew, and to rob him of his money. He inflicted upon him several stabs with a knife, whereby he lost his senses. Though he was still breathing, yet the murderer considered his death as inevitable, took a ring from his finger, and the little money he found in one of his pockets, and threw the body on a dry dunghill behind the house, with the design to cover it as soon as possible. But he had scarcely re-entered into the room, but he was seized with the terrors of hell, which disqualified him for every reflection. In a state of distraction he ran out of the house, without minding the body of the murdered Jew, left uncovered, and the deserted

* This tract was No. 8, on the list of our society’s tracts.

house, determined to travel with the utmost speed to the nearest seaport, a day's journey from his village, and there to engage as a sailor. Meanwhile the stabbed Jew, whose wounds were not mortal, recovered so far as to be able to move, with slow steps, to the adjacent village. He could not give any satisfactory account of the circumstances under which he met with his accident, both from weakness, and because he had neither seen his murderer, nor the instrument by which he came to his wounds, for he first recovered his senses, when he had laid some time on the dunghill. He died on the following day; and the surgeon who had examined the corpse declared, that though his wounds were not in themselves absolutely mortal, yet in the present case, had been the real cause of accelerated death.

The murderer, pushed on by tormenting fears, proceeded on his way; in a wood he found, on the edge of the road, a young Jew fast asleep: suddenly another satanical idea suggested itself to his mind. He drew the knife with which he had committed the murder, out of his own pocket, put it gently into the pocket of the still sleeping Jew, and rapidly pursued his journey on a by-path through the wood. He reached the seaport P. In the inn where he took up his lodging, his youthful appearance and handsome figure struck the daughter of the house; the affection soon became mutual; and when the father had given his consent, they were married, and remained in the house to assist the father in his business.

It so happened, that two soldiers were walking in the same road where the murderer had perpetrated his second atrociousness. They found there a well-looking young man sleeping, whom, from his dress and countenance, they supposed to be a Jew; it was the same who has been mentioned. "Why," said one of the soldiers to his companion, "we are both of us hungry and thirsty, may we not apply to the pocket of the sleeping Jew for a little money? As he is asleep, he will not refuse it." "The hint is good," returned the other, "for I am almost fainting from thirst, and I have not a farthing in my pocket." They now put a hand into the coat pocket of

drowsy Nathan (this was the name of the Jew) for money; but instead of a purse they found and drew forth a large knife, and were terrified when they found it covered with gore; but soon recovering from their terror, by the hope of earning the reward to which the law entitles those who have delivered into the hands of justice a man under suspicion of murder, they awakened the Jew, bound him, and deaf to his questions, entreaties, and protestations, they conducted him into the town, where immediately he was put into the prison.

Here he remained in confinement for more than a year. In the first month already the state of inactivity became to him intolerably tedious. He asked the jailer whether he could not give him books to read? "There is," replied he, "in the whole house but one book, probably left behind by a former prisoner." "What book?" asked the Jew. "I do not know it," was the answer of the ignorant, rude jailer. "I never have read it; but on looking into it, I have found, that it contains some historical accounts, and also several letters." "Oh!" cried the Jew, "give me that book; every book is preferable to tediousness." He gave it. The Jew was almost struck with horror, when he read the title-page of the book; it was, *The New Testament of our Lord Jesus Christ*. He was about to return it; but—so he said to himself,—“What harm can it do me, if for once with my own eyes, I see what the Christians relate of their deified son of Mirjam? I shall thereby be enabled to argue with Christians.” He now actually began reading: he first read with secret reluctance; but the longer he continued reading, the more reluctance changed into tormenting alarm and distress of mind he could not possibly account for.

The sermons of Jesus contained in the Gospels, appeared to him so full of wisdom; his actions so supernatural; his views so pure; his sentiments so noble and so holy, that he felt himself struck with reverence to him, and was convinced, that not one of all men that have lived here on earth, not even Moses or Abraham, was comparable to him. From his early infancy he had heard his parents and teachers represent

Jesus of Nazareth, as a proud, quarrelsome, and to his own people, hostile innovator, mutineer, and impostor. He now was amazed to see before his sight, on every page, the humblest and meekest of all the sons of Abraham, nay of all the children of Adam. He could not be satiated by reading the sermon on the mount, distilling the dew of heavenly wisdom, the last prayer of the divine high-priest, and his last conversation with his disciples, overflowing with the most tender parting love; with silent tears in his eyes he read the history of the passion and death of Jesus; and at his last words upon the cross, especially at that prayer, 'Father, forgive them!' he began bitterly to cry. He could scarcely prevail upon himself to proceed, but his desire to know the conduct of the disciples after the death of their master, induced him to read the Acts of the Apostles also; here the events of the day of Pentecost, and the effects of the sermon of that day, struck him with peculiar power. But the conversion of a San into a Paul made the deepest impression upon his soul: this marvellous event operated decisively; almost unanimously he exclaimed, with a loud voice, "As truly as the God of Abraham lives in heaven, Jesus of Nazareth is the Messiah, the Son of the living God!" And in the same state of extacy he lifted up his hands and prayed, "As truly as thou, O Jesus of Nazareth, art the true Prophet and Messiah, I will be thy disciple! Have mercy upon me! have mercy, as thou shewedst mercy to the thief at thy right hand! Pray for me, as thou prayedst for thy murderers—Father, forgive him!"

This son of Abraham, now in his heart a believer, longed now with an increased desire after the day of his acquittal, of which, conscious of his innocence, he had not the least doubt. This desire was not so much owing to his natural love of liberty, as to a wish to confess publicly with the mouth, what he believed with his heart, and to be added by baptism, to the followers of Jesus Christ. He spent his time every day in reading the New Testament, which now had become his invaluable treasure, and he repeatedly pursued it from the beginning to the end, with increasing interest and joy.

In his examination before the court of justice he defended himself with freedom, but modestly: even his judges confessed that his conduct bore testimony to his innocence; and the visible calmness of soul he shewed when the bloody knife found in his pocket was produced, and his modest declaration on that occasion, staggered the judges. As to the final issue of the trial, the prisoner was without fear, quietly waiting for the day, when God himself would be pleased to make his innocence manifest by some providential incident. After having been detained in prison for fifteen months, he received his sentence, by which he was condemned to be whipped publicly before the town-hall, on three consecutive days, and then to one year's hard labour in the citadel. A tear dropped from his eyes when the sentence was communicated to him, but he returned calmly and resigned into his prison.

The day of execution arrived; the prisoner had already been brought into the town-hall, to be undressed for the first whipping, when an official message arrived from the court of magistrates at P., by which notice was given, that the real murderer of the Jew Elicser had there been detected and brought into prison, and that he had already confessed his crime.

Our prisoner was now immediately sent back into prison, but shewed into a better room; and after the lapse of a week, he was in the most honorable terms, restored to full liberty. The most respectable inhabitants of the town expressed their concern for his undeserved imprisonment, and their cordial sympathy in his release. He replied, "Your interest in my case affects my heart; but I cannot accept your compassion, for by my imprisonment I have but little lost, but gained infinitely." Very soon after having been set at liberty, he enquired after a pious minister of the Gospel; the Rev. Mr. B. was recommended to him as a holy man; to him he opened his heart, and related to him all that he had experienced both in his outward and inner man, and most earnestly entreated him to be baptized, and admit him to the Lord's supper.

When the minister had thoroughly examined him, he wrote to his superior.

He who, like this Israelite, has been taught of God, does not stand in need of human instruction. I have found him so profoundly informed of every truth of our religion, and at the same time so firmly convinced of its divinity, that I should deem it sinful to refuse him baptism. Some weeks afterwards he was publicly baptized in the parish church, and then admitted to partake of the holy sacrament, under great emotions of his heart.

The real murderer, who lived under a false name, with his father-in-law at P. as his assistant in the management of the inn, had, by some unguarded expressions, already excited some suspicion, when a circumstance happened where he fully betrayed himself. Two strangers who had put up at the inn, conversed about the murder, and all that since had followed, in the presence of a member of the court of magistrates. They mentioned the son of the inn-keeper at M. as the supposed criminal; and as just at that moment the son-in-law of the house entered into the room, one of the strangers in a jocose manner, and without the least intention, said, "Exactly like this our young landlord that person is said to be in his appearance." At these words the young man turned pale, he trembled, attempted to speak, and stammered. The magistrate, whose suspicion was roused, went to his colleagues, who after some deliberation, resolved to watch the young man during day, and in the evening confine him, which was done.

At the first stage of his trial the wretch contrived to elude the acuteness of his cross examiners; but by dint of unrelenting investigations, more and more circumstances in aggravation were brought to light, and his unsatisfactory account with regard to the ring, still in his possession, confirmed the suspicion. At last the inward judge brought about what his human judges had been unable to effect. Inward torments were so visibly depicted in his countenance and in his whole conduct, that the judges were emboldened to address him in these words:—Villain, dost thou dare longer to defy the heart-searching eyes of the Almighty? Thou standest before an open gulf; before it swallow thee, in

honour of truth, say, Yes! Trembling in every limb, he said, Yes; and after having made an open confession of his crime, and every attending particular, he was sentenced to be whipped in the market-place on eight consecutive days, and to six years' hard labour in the citadel.

Our covert Nathan, now after his baptism Christlieb, (Christophilus) had no sooner been informed of the transaction, but his heart was filled with sorrow and compassion for the criminal. He was not rejoiced to see the author of his past misfortune brought to punishment; he only felt a strong desire after the salvation of his soul. To this effect he took the resolution to go to C., there to take lodgings for six years, in order to see the culprit every day, to bring him in the way of life, and to do him good for soul and body. For this he requested the permission of the commander, which also was granted to him, when he had explained his reasons. He procured better food for the criminal, and aided in his cure and nursing during an illness which befel him. On that occasion he made his spiritual cure, the conversion of his poor soul, his chief concern. He instructed, he warned, he entreated, he solicited the sick, to save his poor soul, by turning with a penitent heart to him who pardoned and saved the murderer on the cross. His tears and solicitations proved effectual. It pleased the Lord, who receiveth sinners, to touch the hardened heart of the culprit; he wept for mercy, and found mercy. He melted away in tears of the deepest repentance, under a prayer, offered up by his benefactor; and prayed afterwards himself with affecting fervor and devotion. The Lord answered the supplication of the contrite sinner, and spoke peace to his soul. From that day he began to recover from his illness; and, after his restoration to health, both his countenance and his conduct bore testimony of the reality and sincerity of his conversion. His transformation into a new man was even observed by the commander, who more and more esteemed him for his peaceable, industrious and obedient behaviour, and endeavoured to make his situation as easy for him as it was in his power to do. After the years of his punishment

had elapsed, he recovered his liberty. His spiritual and temporal benefactor took him into his own lodging, where they remained together for some months, improving themselves by the word of truth, and strengthening themselves by daily prayers in faith, in love and in perseverance in the grace, they both of them had obtained. After having partaken together in the holy sacrament, Christlieb accompanied his friend to the place of his former residence, and hastened to his wife, who presented to him his first-born son, whom she had brought into the world during the first year of his confinement. On the following day he left them, and returned to his own residence, where after three or four months he fell sick, and was removed into the kingdom of everlasting bliss and joy. On his sick-bed he often mentioned the name of his friend, with fervent gratitude and intercession, that the Lord would make him faithful until the end, and a shining light to his family. This prayer was not in vain. His friend remained faithful to the grace he had experienced; and he was made the blessed instrument of turning his wife and her parents from the world and the service of sin, into the narrow path, which leadeth to life. He was the object of scorn to the worldly minded, but of gratitude and praise to the true worshippers of God and Christ.

EXTRACT OF A LETTER FROM
MR. BECKER.

Oletzko, Nov. 29, 1822.

Rev. and dearest Sir,

I SET out Monday the 18th, after having preached once more before the Lutheran congregation at W., where several baptized Jews attend. Between Wilna and Kowno I had several conversations with Jews, and distributed tracts where I stopped; the second night I spent the whole evening in a room full of Jews, with whom I had much conversation; but one of them, a kind of sub-rabbi, endeavoured to explain all the passages of the Messiah false. At Marienpole, a small town in the kingdom of Poland, left tracts and

spoke a good deal to the landlady during the time the horses were fed, who was so attentive that I could not help thinking of what is said of Lydia. At Calvary, left tracts and spoke to the landlord, who pleased me much; a parcel of books had been sent there by the dear gentleman with whom we are lodging here, which pleased the Jews very much. At Suwalky, arrived on the 24th, and distributed about sixty or seventy tracts on the very day to a number of Jews from different places. At Wilna, I could not get a passport into Prussia, it would have lasted at least three or four weeks longer, the next day therefore I applied for one at Suwalky, and having got it I set out immediately for Oletzko, and arrived here the next day; there had been Jews calling here almost every day, with whom Mr. Wendt had had interesting conversations. Mr. Hoff arrived here two days before me from Königsberg. On Monday, the 2d of December, we intend to set out for Warsaw, for the purpose of getting permission from the Polish government for Mess. Wendt and Hoff. You may easily imagine how greatly I rejoiced on finding that my Polish paper is at present of the same value as when I went into Russia. At Suwalky I was allowed to stay to distribute books, whereas Mr. Wendt, who had applied to the Commission there for a confirmation of his Russian paper had not only been refused (they telling him he must go to Warsaw) but even objected against his staying one night. I hope the Lord will be with us and direct the hearts of the Commission of the Interior and the Police at Warsaw, that our way may not be in vain—it is true I was brought there by a wonderful way of the Lord, but the beginning having thus been made, I hope they cannot well refuse now. In our way to Warsaw we shall take several Prussian and Polish towns, and afterwards turn to the right hand to a part of Poland, where as yet no missionaries have been, as far as I know.

Mr. Moritz, from whom I had a letter at Wilna, writes, that he has left Berditcheif, and is at present labouring with many encouragements at Zytomir. In the first eight days of his stay there, he

was visited by 600 Jews, of every age, and distributed 900 Tracts, and 45 Testaments. Messrs. Betzner and Saltet are labouring at present amongst the Jews in Courland, where I found a great willingness amongst them to receive the New Testament. After some months, they intend to go again into Russia, towards Wittepsko.

I remain, yours, &c.

W. F. BECKER.

EXTRACT OF A LETTER FROM THE SAME.

Warsaw, Dec. 20, 1822.

Dear Sir,

AT Lutzk, I found some Caraites Jews, with whom I was very much pleased; they appeared to me a quiet and meek sort of people: they willingly accepted tracts, on my telling them that they were from those Scriptures in which they believed. I staid only one night in that town, it was on my journey from here to Berditchef, and therefore saw only a few of them—they are hated and quite despised by the other Jews, living alone, and in the hinder part of the town. Dr. Paterson thinks, *that some one should take a station among them*; he also thinks that two clever men should be sent out to the north of Persia, they might stop and learn Persian in Astrachan; he thinks this station more important than Poland, as the Jews are not so degraded. Those Missionaries might be under the protection of Russia. Dr. Pinkerton thinks we should not so much look to single conversions, as to sow the seed every where and to turn our attention to the whole mass. As for the best method of affording to those Jews who are willing to become Christians an opportunity where they might not only be instructed in religion, but also in learning trades, whereby they might gain their livelihood for the future, Drs. Henderson and Paterson were with us of opinion, that working-houses should be opened, and masters, truly Christian, appointed to receive those that are willing; the same might, perhaps, be done for females.

I am, yours, &c.

W. FERD. BECKER.

ACCOUNT OF THE PROVIDENTIAL ESCAPE OF MR. WOLFF, DURING THE EARTHQUAKE IN SYRIA.

FOR some time past we have not been without our fears for the safety of that zealous Missionary Mr. Wolff, whose journals have been perused with so much interest. Knowing that he was at Aleppo a short time before the awful judgment with which it has been visited, we were apprehensive that he might have been buried with thousands in its ruins. Those fears, we are thankful to say, have been removed by the receipt of the following letter from him, dated Alexandria, October 10. The account, however, which it contains of the providential deliverance which he experienced, shows that our apprehensions were not altogether unfounded. We commend it to the perusal of our readers, assured that it cannot fail to excite at once their sympathy and their gratitude.

Alexandria, Oct. 7, 1822.

Dear Friend,

THIS whole day two Greeks who escaped from the island of Chios to this place, are reading together the New Testament in modern Greek, which I had made them a present of. I hear them reading, for I lodge in an inn, and occupy a room close to their's.

You will have by this time received the letters which Benjamin Barker, Esq. and myself wrote to you from Aleppo, via Constantinople, which letters stated, that my proposal for establishing a college for the Europeans and native Christians of Aleppo has been adopted and signed by the European consuls and Negociantes of Aleppo; our letters have, likewise, communicated to you, the quantity of Arabic Psalters and New Testaments; and you will know at this time, that I have read to the Jews of Antioch, Acts xiii. 14—41, and they paid the greatest attention to me. You know that that chapter was addressed to the men of Antioch, "Ye men of Antioch;" and Pacifico Levi, Isaac Altaras, and some other Jews, residing at Aleppo, have seriously confessed, openly confessed that the truth of the

Gospel cannot be questioned. The Austrian, Danish, Russian, and Prussian Consul-Generals, who are Jews, visited me often, as did several hundred of the most learned Jews of Aleppo, so that it was necessary to place a guard at the entrance of the house to keep them in order, for Mussulmen, desirous to hear my arguments with the Jews, accompanied them. Several of their rabbies asked me what I believe Jesus of Nazareth was? I told them, "The Son of God." They exclaimed, 'We have neither seen nor heard it!' and I replied to them, 'I have seen it, and I have heard it.' Voices of other Jews present were heard, 'The gentleman speaks the truth!' I have had opportunity of preaching to them several hours without having been interrupted by them.

I left Aleppo on the 3d of August, and arrived again at Antioch on the 5th, where I stopped till the 11th of August. John Barker, Esq. British Consul-General of Aleppo, who was just there with his amiable family, told me that the Ansari, idolators, as they are supposed to be, are continuing to read the New Testaments I presented to them. I distributed again some New Testaments in Persian and Arabic, left Antioch the 12th of August, and arrived in the village Jesia, near Lattachia. The heat induced me to the determination to sleep in the open field rather than accept the kind offer of Mahomed Agha, one of the Shechs of the Ansari, who invited me to sleep in his house, *which was built of stone*; and thus it was thy will, O Lord; blessed be thy name, Jesus Christ! possessed of glory and honour. As I firmly insisted to remain with my servant in the open field, the Shechs and all the other inhabitants of that village came to talk with me in Arabic; I told them that their brethren in Antiochia have accepted copies of the Gospel, and are reading them with anxiety. The Shech Mahomed Agha, desired me to give to him likewise some copies, and I promised to comply with his wish next morning after my arrival in Lattachia: and thus we sat very comfortably together on the ground, drinking milk and smoking the pipe, and conversing; it was a great wind—calm at nine o'clock, and twenty

minutes after that very evening, "the Lord looked upon the earth, and it trembled!"—A terrible shock, first horizontal, and thirty-six vertical ones, accompanied by a noise like the thunder of cannons, proceeded out from the earth. I prayed, crying to Jesus my Lord, and the Ansari exclaimed, 'Merciful Lord, Merciful Lord!' We first stood still upon one place, but we feared to stand still; we leaped about, and we feared to leap about; for the earth threatened every where to open her mouth, and swallow us up. The falling of houses, the shrieks and lamentations of dying women and babes, who were plunged in a time of sixty seconds into an awful eternity, produced in us all the *firm belief* that the judgment day of the Lord is now coming! Mahomed Agha exclaimed, 'This is of the Lord!' The observation of that Ansari makes me believe that that sect are not idolators, for I cannot suppose that such an observation, in such a *terrible* moment, could be hypocrisy. I felt then more than ever the force of the passage in the sacred writ, saying, "Ye mountains fall on us; ye hills cover us!" I can say, that I was the instrument, in the Lord's hand, of saving the lives of many persons; for if I had accepted the offer of the Shech, and had entered their houses, we all were become victims of the terrible earthquake. The earthquake was, after the terrible shocks, felt repeatedly every hour two and three, and often four times, through the whole night! I went the next day to Lattachia, but perceived that all the inhabitants were out of town, in the open field, having left behind their property, which was buried under the ruins of their houses. I saw many naked, they went not back to take their clothes; and I saw sucking children fainting away, for they drank the milk of terror. "Woe unto them that were with child, and to them that gave suck in that day!" I went first to see the Franks of that town, and then the Greeks; they were all with pale faces, and with tears in their eyes; and those, who received me on my first arrival at Lattachia with kind countenances, have been so taken up with sorrows, heaviness, and terrors, that the mother did not mind the cries of her

babes! One hundred and fifty houses have been utterly destroyed, and some hundreds of persons lost their lives. It did not cost me much pain to induce as well Catholics as Greeks, to kneel down with me, and to pray to our Lord Jesus Christ. Even those prayed, who, in the time of peace and ease, almost the Saviour's benefits began unfaithfully to deny; but earthquakes often interrupted our prayers! I sent immediately several expresses to Antiochia, which cost me together eleven dollars, to learn what had become of Mr. John Barker and his family, for the news was arrived at Lattachia, that Antiochia, Swedia, Scanderoon, and Aleppo, had been utterly destroyed, and this news has been true. I received answer from John Barker, Esq. and at the same time an express arrived which was sent to me by Benjamin Barker, Esq. John Barker, Esq. his wife, and little girl, Benjamin Barker, Esq. and all the European Christians of Aleppo have been saved by the grace of the Lord! John Barker, Esq. was just going to bed when the shock took place; the wall of the room, and the stairs, all gave way in a moment, and John Barker, Esq. and his wife, were precipitated on the ground, and buried under the ruins, and thus carried out safely, only with some trifling scratches. Benjamin Barker, Esq. has been seriously wounded, but is now cured—but all the towns, villages, and cottages, twenty leagues around Aleppo, have been utterly destroyed; 40,000 of our fellow-creatures have lost their lives. The Jew Esdra de Picciotto, the Austrian Consul-General, lost his life, and was buried under his sixteen slain horses. At Aleppo, are 25,000 souls buried under dead horses, cats, and dogs! there have been 3000 Jews at Aleppo; 2,500 of them became victims of the earthquake: their ancient synagogues, from the time of the second temple, have been utterly destroyed! Not *one single* house at Aleppo remained whole! Spirits of those rabbies! when I told you that Jesus was the Son of God, you exclaimed, 'We have neither seen nor heard it!' Spirits of those rabbies, it seems to me, that you are now standing before me, and it seems to me that I hear you exclaiming, "We

do now see it—we do now hear it—That Jesus is the Son of God!"—Many of those children who were designed to be sent to that my projected college, are now in another college—in the college of the other world!

Dear friends, I beseech you weep with me! For many children died after the earthquake, they sucked the milk of terror at their mother's breast! I sat the 20th of Aug. on the ground in the garden of the Greeks, and wrote a letter,—a terrible earthquake took place again! And lamentation of children and women, and young and old men! Thou, O Lord, let us never forget, that thou dost neither slumber nor sleep! And in an inevitable fate unbelieving Turks have been killed again, in all the towns of the Pashalic of Aleppo, for disobedience to the Gospel's warning. Those who were in the field returned back to take their clothes! Some days before my departure from Lattachia, a caravan of Turks arrived from Aleppo. I met them in the field. They were soldiers, Turkish soldiers. They asked me: "Are you in peace?"

I. In peace, praise be unto God, the Lord of the worlds!

Turks. Aleppo is gone, Aleppo is no more! And saying this, they began to beat their breast, and they lifted up their voice, and cried and wept, and exclaimed, "This was of the Lord, this was of the Lord!"

I desired Musa Elias, the British Agent of Lattachia, to furnish me with some copies of the Arabic New Testament, to distribute them among the poor and afflicted, but the whole stock has been buried under the ruins of his magazine, and nobody yet dares to enter the town to excavate their buried property. Poor Musa Elias, and many of the Europeans, have lost all their property. Shocks have been heard four and five times through forty days. What an awful instance of the power of God! I left Lattachia the 29th of August, and arrived at Cyprus the 4th of September. Mr. Voudiziano received me very kindly indeed. He is British Consul General of the island. He gave me a room in his house.

All the European Consuls, not one excepted, desired that that College,

which I intended to establish at Aleppo, should be established at Cyprus. The prospectus was drawn out, signed by all the nine Consuls of Cyprus, and all the Europeans of Cyprus. Mr. Caprara, the Austrian Consul General of that island, and Mr. Neville, the Chancellor of the English Consulate, desire tracts and Bibles for distribution.

Two Greek priests, and their two servants, have been condemned to death, by suffering a thousand stripes, at the command of both the Governor of the island, and the general of the troops, and have been already put into prison. As they were not protected by the Consuls, no Consul thought it advisable to interfere. I asked first the English Consul, whether he had any objection to my going to the Governor and the General, to ask from them as a favour, the lives of the two priests and their servants. As the Consul had no objection, I went immediately to both Turks, i. e. the General and the Governor. I shewed to them my Firmau, which the Right Hon. Lord Strangford was so gracious as to procure for me from the Porte, and the letter of recommendation procured to me by Mr. Salt, from Mahomed Ali, Vice-King of Egypt. They complied with my wish, and both the Greek priests, and their two servants were immediately set free. I myself went to the prison, and took them with me to the English Consulate.

Two noblemen of the Greek nation were condemned to death, before I arrived in that island. One of them was beheaded, and all his property confiscated; and the other saved his life by the exclamation: "There is God, and nothing but God, and Mahomed the Prophet of God"—he apostatized. The two boys of both, the one of them eleven years of age, and the other fourteen, ran the danger of being taken by the Turks, and of being educated in Mahomedan night. I took them with me, with the written consent and permission of their mothers, and the British Consul General, and the approbation of all the European Consuls, and all the European inhabitants of the island; they are now with me here in Alexandria; they cause to me much joy; they have talent, and I intend to send them

to England, where they may be educated in science and vital Christianity, and be sent back as missionaries to their own nation; they read and write, and speak modern Greek, and understand the ancient, and they know a little Italian. I am sure that you, Mr. B., Mr. S., Mrs. D., and Dr. F., will take care of them.

At Cyprus are no Jews, and the reason is this: There have been a great many Jews in Cyprus, many hundred years ago, but it came in their mind to establish a new Palestine upon that island; they murdered in their fanaticism many thousand of the Gentile inhabitants, but were finally compelled to lay down their arms, and fly from that island.

I must not forget to mention a very remarkable circumstance. Lady Hester Stanhope, residing upon Mount Lebanon, said, *one* year before the earthquake took place, to Mr. John Barker: "*Do not go to Aleppo, for Aleppo will, in a short time, be utterly ruined, and be filled with dead bodies.*" Monsieur Lustano, a French hermit, who lives in the house of Lady Hester Stanhope, and whom her Ladyship calls by no other name, but "*the prophet,*" warned my friend, Monsieur Derehi, the French Dragoman of Aleppo, when he still was at Saïda—not to proceed on his journey to Aleppo, "*for Aleppo will be utterly destroyed, and filled with dead bodies, and Antioch too.*" John Barker, Esq. told me that circumstance six weeks before the earthquake took place. Monsieur Derehi related the prophesy of Monsieur Lustano, five weeks before the earthquake took place, to Monsieur Lesseps, to Monsieur Durigello, to Mr. Benjamin Barker, and to myself. Monsieur Rothier, the Dragoman of the French Consulate of Acri, was at Cyprus, when I was there. We conversed together about those two remarkable personages, Lady Hester Stanhope and her prophet, and their prophecies. Monsieur Rothier told me that he met Monsieur Lustano in Ghazir, the day before the earthquake took place. Monsieur Lustano exclaimed, "*To-morrow evening will take place a great event, I must go back to Lady Hester!*"

I arrived at Damiat the 24th of Sep-

tember, 1822. I explained to Mr. Surrur, the British Vice-Consul of that town, the object of the Bible Society, and the object of the Society for promoting Christianity among the Jews. He answered to me, in form of a letter, that he will most readily promote the cause of both Societies. At Damiat are twenty Jewish families; some thousand Catholic and schismatic Greeks.

Rabbi Maimon, the most learned Jew of Damiat, called on me, I read with him the Prophets and the Gospel, and gave to him a New Testament in Hebrew; he promised to read it attentively, and to tell, after one month, the result of his enquiry, to Mr. Surrur.

I arrived at Alexandria the 4th of October, where I was received with a true brotherly cordiality by Mr. Salt, his lady, and mother-in-law, and by Mr. Lec and his family; they were just at dinner; they invited me immediately to dine with them, and Mr. Salt delivered to me the letters which Mr. Drummond sent to him; in which I found a letter of my dear Mr. S. and Mrs. D. Mr. Salt promised to me to introduce me to his Royal Highness the Vice-King of Egypt, and he desired immediately Mr. Bogos to introduce me to that great personage. I was introduced to his Royal Highness the 7th of this month. His Royal Highness asked me to sit down at his right hand, and a cup of coffee was brought to me. As the etiquette demands to address him in the Turkish tongue, Mr. Bogos was my interpreter. I thanked his Royal Highness for the letter he gave to me before my departure for Syria, which letter, I said to him, has not only been of great use to me in his own territory, but it was even highly respected by all the Governors throughout Syria. I told farther his Royal Highness, that his name and his glorious deeds, the battles he fought, and the *Wachabites* he subdued, are the general subjects about which the Caravans sing, and that his name is a sure and safe passport among the Arabs of the desert of Bagdad. He was exceedingly pleased with these accounts; he asked me how long I was absent from Jerusalem? I told farther his Royal Highness that I had projected the establishment of a College for the inhabitants of

Aleppo, which was accepted with a heartfelt joy, but the earthquake rendered it impossible to bring it into execution there; I asked his Royal Highness whether he would permit to my friends, Henry Drummond, Esq. and John Bayford, Esq. and my other friends in England, to establish such a College in Bulaka, near Cairo? His Royal Highness replied: "I have not the least objection, and you may write to your friend, that I permit it with the greatest pleasure." He told me that he has already begun to establish a little institution at Bulaka, which is under the inspection of Haggio Osman Nurreddin. I said, that I have the pleasure of knowing Haggio Osman Nurreddin, and I should be very glad if his Highness would send him to England for some time. His Highness observed that he intended to do so some time or other.

The Vice-King of Egypt is much like Pope Pius VII., in his outward appearance—only of a stronger constitution. Henry Salt, Esq. himself, called on the 8th of October on his Highness to speak with him to see whether he was really disposed to keep his promise with respect to the establishment of a school at Bulaka, and he found him really so, which you will see by the memorandum of Mr. Salt himself. Speak about this with the quaker, Mr. Allen.

My Greek boys are very diligent. I confess that it gives me more joy to do good to a Gentile than to a Jew, and since I have those two boys with me, the love to our Lord Jesus Christ becomes more sweet to me.

With the humblest respects to Lady H., and recommending myself to her ladyship's and your's, Mr. and Mrs. B.'s, Mr. S.'s, and Mrs. D.'s, and all the society's prayers,

I remain, Dear Sir,

Your's, &c.

JOSEPH WOLFF.

P.S. I am very unquiet never to have heard of Mr. and Mrs. B., and the Rev. and Mrs. S.

No personal insult has taken place against me in Jerusalem; except that the Catholics have publicly preached against me; they accused me likewise to the Governor as one who desires to

convert Turks. The Governor did not listen to them, and remained firmly my friend. The letter he wrote to Henry Drummond, Esq. will convince you of it. Jews wrote to me after my departure, that I should return to Jerusalem. Greeks and Armenians, and even many Catholics walked upon Sion, and in the valley of Jchoshaphat and read the Gospel, and exclaimed: "Truth! wonderful!" But you will have received at this time my Journals. I have employed a man in the mountains, Jussuf Hawam by name, an old Maronite, at Sgorta, near Tripoly, to read the New Testament, in Arabic, with the boys; for which I promised him every month *one dollar*.

ACCOUNT OF MR. SALT'S INTERVIEW WITH THE PACHA OF EGYPT.

October, 1822. This morning I had a conference with the Pasha. His Highness observed he had received a visit from Mr. Wolff, with whom he expressed himself much pleased, "that he appeared to be a man of talent, and possessing great enthusiasm of character, that he had proposed to him to establish a '*Schola*' on the new system adopted in England, at Boulak, on which his Highness wished to have some explanation from me." I replied, that, as the offer of Mr. Wolff was an affair totally unconnected with the government, it had been my wish that he should make it himself. That he has expressed himself very happy at the liberality of his Highness in accepting it, and that all I could say was, that the Gentlemen who employed Mr. Wolff, were persons well known to me as gentlemen of fortune and high character, who very liberally sought to extend the benefit of civilization to every part of the globe.

His Highness then said, I must first explain to you that a project of this kind has great difficulties. In Europe, people pay contentedly for the education of their children; here, on the contrary, at the Lyceum at Boulak, I am obliged to pay those who come to be instructed, to some thirty, some forty, some a hundred, piastres per month, and even then, with difficulty can I persuade them to come, so ignorant and barbarous are the people of this country,

whether Copts or Levantines. I feel sensible of the liberality of these gentlemen, and, if they are willing, shall have great pleasure in having their assistance in such a work, but I recommend that it should be at my Lyceum. Let them send clever men, capable of teaching the new system of education (the Lancasterian practice) and the sciences, and I will afford them every facility; that is, I will collect for them as many scholars as I can get together. Let them teach the languages, Italian, French, and English, trigonometry, or measuring of land, and every thing connected with the science of engineers, &c.---but let those they send be men of abilities; I shall be glad to contribute towards the payment of such men.

I said, in answer, that I would communicate his proposal directly, by letter, to Mr. Drummond, and so the conversation ended.

HENRY SALT.

LETTER OF INTRODUCTION FOR MR. WOLFF, FROM J. MASEYK, ESQ. TO HIS BROTHER.

My Dear Brother,
Mr. Joseph Wolf, who travels at the direction of Henry Drummond, Esq., as Missionary of the holy Gospel, and who has shewn, during an abode of twenty days at Aleppo, a great deal of zeal and activity to spread the word of God, is now on his return to England, with a view of engaging his protectors and friend there to contribute in the establishment at Aleppo, of a school to educate European children.

He has desired me to give him a letter of introduction to you, perhaps chance might make him pass by Marseilles; I have, in consequence, taken the liberty to address you these few lines, persuaded you will be glad to make the acquaintance of such a pious man, and shall be very grateful for any civilities you may shew him.

I remain, &c.

JOHN VAN MASEYK.

Aleppo, Aug. 3, 1822.

Subject for the Lecture on the Old Testament Types, at the Episcopal Jews' Chapel, on Sunday Evening, Feb. 2d, 1823---THE SABBATH.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Anonymous	20	0	0
Byard, Miss, collected by her	0	16	6
Friend, by Miss Congreve, through the Rev. A. Braudram	1	0	0
Fores and Mitchell, Messrs. arbitration expenses	2	2	0
M'Douall, Lieutenant-Colonel, C. B. Stranrawer	10	10	0
Sealy, late Miss.....	2	0	0
X. Y. by Mr. Amici.....	1	1	0
Ashborne, Derby, (Rev. S. Shipley, Minister,) collected after a Sermon by Rev. Legh Richmond	26	2	0
Baydon, near Albourne, Wilts, (Rev. W. Jennings, Perpetual Curate,) collected after a Sermon by Rev. J. Pridham, Curate of Farringdon	3	0	0
Beverly, Grammar School, by Rev. G. P. Richards	5	0	0
Birmingham, by Miss M. L. Pratt	4	0	0
Ditto, an unknown Friend, by Rev. E. Burn	1	0	0
Bridgewater, by the Rev. J. N. Coleman	1	0	0
Cambridge Undergraduates, by W. Madden, Esq.	15	8	6
Chichester Society, by J. Marsh, Esq.	50	0	0
Colchester do. by C. Boutflower, Esq. For General Purposes, 213 8 7 For Hebrew Testament 37 19 6 For Foreign Schools and Missions 44 7 9			
	295	15	10
Devon and Exeter do. by Mr. C. Upham	20	8	8
Ipswich do. by Rev. J. T. Nottidge	32	19	0
Do. Do.	12	6	6
Ireland:—by Rev. W. Bushe.....	100	0	0
Keevil Society, near Trowbridge, Wilts, by Rev. S. Fitzherbert	2	18	6
London:			
Blackheath Ladies' Society, by Miss Batley	3	0	0
Chancery Lane, by Miss Millward.....	2	14	0
Clapham, Parish Church, (Rev. W. Dealtry, Rector,) collected after a Sermon by Rev. C. Simeon, deducting printing expences, 18s.	73	7	3
Pentonville, by Miss Stillwell.....	1	0	0
Manchester Society, by S. Moxon, Esq.	85	0	0
Newcastle and Stoke on Trent Society, by Miss J. Minton	57	11	10
Preston Society, by Rev. R. C. Wilson.....	1	10	0
Do. by Miss Solter	1	9	1
Rugby do. by Miss S. C. Marriott	17	12	0
Scotland:			
Gatehouse of Fleet, by Rev. T. T. Duncan, for H. T. deducting 3s. expences	3	0	0
Kinrossshire Bible Society, by Mr. D. Pitcairn.....	5	0	0
Shaftesbury Society, by Mr. Jesse Upjohn	1	9	11
Stansted, Produce of Mrs. Way's boxes, sent to va- rious Friends	80	11	1
Do. Sunday School, by Mr. O'Neill, for Heb. Test.	3	4	0
Swineshead Society, by Rev. W. Bolland, M. A.	5	0	0
Worcester Ladies' do. by Rev. D. Morgan	42	11	7

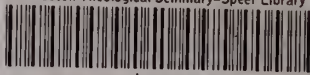
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